

WORON!

IS

ABSOLUTELY CONTAGIOUS



ANARCHY IS THE ONLY WAY

INCREASE TEAS.

ELIMINATE ASSESSMENT

FIRE THESE EDITORS

THIS IS NOT A MUSEUM

WHAT'S IN A CONSTITUTION ANYWAY

SUPPORT ACCOMMODATION

VODKA
COLA
DETENTE
TEAS. POVERTY
ASIO. POLITICAL
POLICE

EVAM ROOM

AUNTIE IN THE SATELLITE AGE
ANU COUNCIL REPORT
BLACK LIBERATION

editorial



letters

Dear Eds.,

It was very pleasing to see the positive aspect of anarchism in a recent issue of 'Woroni'. Of course, you are but joining a world wide resurgence of interest in a long-buried and long misunderstood philosophy. Some recent items bearing witness to my claim of a burgeoning interest in the big A are: Dennis Altman's 'Rehearsals for Change'. Volume 19 of 'Nomos' from New York University Press And Chomsky's (and Hreman's) two-volume 'Political Rights Of Human Economy'.

The recent establishment of a 'Research and Resource Centre For Liberation Politics and Alternative Life-Styles' at 7/355 Northbourne Avenue, Lyneham (often Saturday's only, 1.30 - 4.30 pm) is another manifestation of renewed interest, especially from disillusioned hard-line Marxists, but also from refugees of various authoritarians who make our life miserable.

Yours in Autonomy,
Bob James.

Dear Eds.,

Was pleased to see your Anarchist Edition but one small but basic criticism. Your front page graphic displayed 'Vive La Anarchie' in the form of bombs etc. This is a serious misrepresentation of many anarchists views.

Anarchism is often misconceived as a violent, bomb-throwing philosophy when in fact many anarchists are into non-violent action.

Yours in Solidarity,
Louise Tarrant.

Dear Readers,

It is with justified worry that we have noticed a slight staggering gait amongst you, we see your hair falling out, your teeth turning grey, and your clothing becoming ragged.

Is it merely a reflection of your over-indulgence in student demonstrations during this semester (witness the Accommodation demonstrations and the occupation of the Chancery, the rally against Fraser at the opening of the Black Mountain Tower, the High Court, Noonkanbah demos and the TEAS rally) or has it been caused by a pile of dirty, half-eaten books smudged with cold coffee and partly-consumed salami sandwiches?

Notwithstanding our subjectivity, we have (during the year) been watching you lot and have become sure that the majority of you are CONTAGIOUS. Take a look at the students sitting next to you NOW! Are they student Liberal lackeys (like Mr Humpback) who enjoy making boring attacks on the Students' Association (probably through out-of-date bureaucratic publications), or are they perhaps student association heavies who are conscious of the inequalit-

ies our ruling class offers but are unable to effect change because in attending university they prop up the system they are trying to smash?

Of course those people next to you aren't! They're like you really... (refer to opening paragraph)... a bunch of struggling pseudo-intellectuals, mass escapists and ideologically unsound bodies. Don't worry - you can hide in the crowd and maybe then we won't see you.

Actually, we want to say goodbye to you lot (for about four weeks while we go to Spain for a holiday). We want you to think a bit, during the break, so that when you come back we can get down to some unified stupidity... like stopping the Union bar from putting up its alcohol prices, from wasting its money on renovations that are totally irrelevant to student needs; and what's

happening in the Union Refectory where its pricing scheme makes lunch there almost equivalent to eating at the finest restaurant in our country capital, while its standard of food is at times equivalent to eating two week old dog turds? Maybe we could organize a chant to hurl at the Refectory heavies such as "Student Needs Good Feeds". (These actions will have profound repercussions on our society in general.)

So there's some food for thought but not until the holidays; it's only now that you're beginning to discover which subjects were the wrong ones to take.

Better luck next time.
... Excuse us please, we want to spew ...

Woroni Vol. 32 No. 8, 10th June 1980

Editorial Collective: Sandy Tiffin, Greg Falk, Nick Gillard,
Thanks to Robert Griew, Geoff Dalton, Louise Tarrant,
Mark Denton, Ann Vickers.

Published by Louise Tarrant for the A.N.U. Students Association.

Dear Eds.,

Your last, anarchistic, edition of Woroni was instructive. But readers should not be misled into thinking that this unfortunate trend has hegemony in revolutionary politics on campus. There are those of us who believe that the extraordinary resilience and determination of capitalists in defending their system can only be overcome by a revolutionary party - consisting of class-conscious workers and their allies, and organised on a democratic centralist basis - that is, free debate on issues and the majority vote binding. Capitalism will not fall apart, it needs to be smashed, and that will only happen if revolutionaries are united and determined. Some of us don't think that anarchism can offer that.

Yours for
International Socialism,
Bill Spence.
Patience, comrade, patience.

Dear Editors,

It is with profound interest that I listen to claims of the left that the High Court is a body to support the ruling class's power. If such utter rot had not come from the extreme left of this university and of the C.C.A.E., it would be almost impossible to believe.

From my meagre knowledge of history it seems to me that the ruling classes have only been brought to heel (sic) by such institutions. Before we had High Courts, the ruling classes had the power of life and death and were brought to justice by nobody.

So, for the leftists and other such halfwits, you abolish the High Court and see the power of the ruling classes then.

Philip Walker

Mr Walker's knowledge of history is certainly meagre, appalling in fact, where it concerns the activities of the High Court. I will merely quote the Legal Times of May 1980, to show that the ruling class have not been "brought to heel".

"The High Court has long supported tax evasions schemes and the right of the very rich not to pay tax", not supported Aboriginal land rights claims (see Coe V

Commonwealth 1979) and has been overtly political in its interpretation of legislation. The High Court is unable to respond in a period of economic and social change that requires flexibility.

"The High Court cannot respond to the Australian peoples' need for social change because it is inevitably the expression of ruling class privileges. The Supreme Federal Court of the Commonwealth remains inaccessible to all but the powerful and rich corporations. Even if it were clear that the High Court was sovereign in Australian law (which it isn't - hangovers of the British judicial system...) it remains completely inaccessible and is a bastion of privilege and power. Where else would a corporation be held not responsible for the crippling of a worker following an industrial accident involving large amounts of molten iron because the law could not 'strictly' be interpreted to hold them thus?"

Anyway, the mere fact that the majority of the population can not afford to bring a case before the High Court, makes the law inaccessible. It is farcical for Mr Walker to claim we should be happy with the present situation, because the ruling class stop just short of killing us - and that's just around the corner!

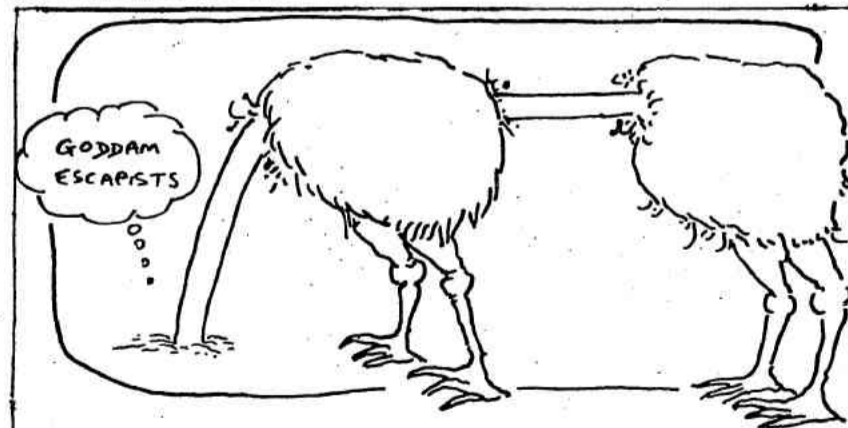
The Editors, Thursday,
Woroni 5th June.

This morning I was woken up by scraping and hammering at my window. As I lay in bed, paint fumes filled my room; and the windows were left open to the cold all morning.

This was the work being done by the university to renovate the house our group rents from them. The Housing Office did not tell us it was going to do this work; just as it did not tell us that it had decided to cut down all the trees and bushes immediately surrounding the house.

Without consultation the university deprives us of sleep, destroys our working environment, (I study at home - that's where my books are) and poisons us with chemicals. And they are surprised that students join the rent strike!

Yours in Solidarity,
Stephen Bartos.



DON'T BURY YOUR HEAD IN THE SAND

COME TO THE NEXT STUDENTS ASSOCIATION MEETING

IT'S TO BE HELD ON WEDNESDAY 11th JUNE

8.00 PM UNION BISTRO (DOWNSTAIRS)

Outline

Police

Cops on Campus — Again

There has always been violence on campus — the violence of men against women is especially prevalent and inordinous. It is not seen and even then, rarely acknowledged.

This year has seen an escalation of violence with instances of pilfering being replaced as principal concern of the hall/college people by that of unwanted visits by "peeping Toms" and even physical assaults. Not new, or course, but understandably escalated when the wretched conditions of young people, off campus, are considered.

So, we no longer have this middle class haven all to ourselves, no longer do we miss on the anger and violence that is our society.

And Admin's answer: bring in the cops. After a number of years of sanctuary from police patrols we will now be included again in the occasional police-mobile round. Further, the Vice Chancellor's approval will not have to be sought to call police to sort out problems that arise in any "area" (eg. hall or building) of the campus — the relevant authority to that area will do.

Of course, there was never nor could there be a legal bar on any of this, but the interesting fact is police unwillingness to come on to A.N.U. As one of the heavies, present at a meeting of heads of halls/colleges, Union and the University (one student) with police, pointed out, "There's not much mileage for us in coming here." They do not want to get caught up in any "domestic" (eg. political) disputes, on campus.

That's what the civil courts are for, and little but egg on the constabulary face is gathered by intervention.

So there is good news in attitude of some police anyway. But let's not be naive.

1. Not only criminals have things to hide from the state's primary repressive apparatus! Learn your rights in regard to police (next issue) and enforce them. Don't be embarrassed, there are good reasons why it's worth not having to get sucked into the power struggle that is inevitable when you begin to answer the questions. You don't have to (never give your name unless you want to — unless arrested or involved in a traffic incident).

2. And let's not pretend that the violence of this society, especially the most incidious kinds like social and academic rape which are so prevalent on this campus, will go away because we now have police on campus again. Self-defence involves much more than oppressing the minority of psychopaths in our otherwise healthy society (as one Hall head suggested). We must educate ourselves in the causes of violence and take collective action to work on these. And collectively we must become more aware of steps sensibly taken to protect individuals on campus. Like lighting improvements in all public thoroughfares and better communication within halls — and even locking doors. Mixed news — violence of any kind simply isn't nice I suppose!

Robert Griew

Library

In many ways the Library is the most important part of the university. All of us — students and staff, full or part-time, in Arts, Asian Studies, Science, Economics or Law use it all the time in various ways. Without the resources; books, journals, audiovisual aids and skilled staff of the library we could not do the research necessary to pass our courses. In a broader sense, without the Library we could not learn.

It is strange, therefore, that students have little knowledge of how decisions about the library are made, let alone involvement in decision-making, despite the fact that they are the main group affected by them. After all, most library users are students.

There is one student representative on the Library Committee, Me. It would be absurd for me to pretend that I can effectively argue for the needs of students outside my own subject area (Classics). The needs of students Arts alone differ greatly. I cannot hope to know what Science, Asian Studies, Economics or Law students want done. For this reason, I want student membership of the Library Committee increased so that all faculties are represented. Meanwhile I urge anyone with problems or ideas to contact me — either by message at the S.A. Office, at Toad Hall (Ph. 4722 internal) or at my room — D303 — at Toad.

The Library staff is sensitive to the needs of students, but the chancellery is sensitive neither to the Library's nor students' needs. The Library needs vocal support from students if it is to be saved from an unfair share of Malcolm Fraser's education cuts.

Some facts

- Did you know that —
- the library has to save \$270,000 on salaries this year — that's up from \$150,000 last year. it now has some 19 positions unfilled!
 - that nearly ¼ million books and periodicals are going to go into the AD Hope Building basement. It's going to be too bad if you want One of them. Staff cuts mean that it will be open only 1 morning and 1 afternoon a week?
 - that our library gets a much smaller share of the university's budget than do other Uni libraries in Australia? It wants a mere 6% of the Uni's budget, but the Vice Chancellor won't agree. He says that the library's budget and role is a complicated question that requires a high-level investigation — but he doesn't think that now is an appropriate time?

Do you still wonder why library fines have increased so much this year?

Nigel Thompson

Housing

Admin pulled a swifty on the squat, but its only one battle. On Monday, 22 May, while all the occupants were at the High Court demonstration, administration sneaked in, changed the locks and removed our belongings

The Squat (20 Balmain Crescent) was first occupied by six students on the 24th April. These students had nowhere to live and offered the admin rent (at 20% income). The house itself has five large bedrooms, two bathrooms, two verandahs and is only 3 min walk from lectures. Its use before the student accommodation was confined to monthly coffee mornings by the Women's Club (a group of academic wives), and the furniture pool (which used one room, one hour per week). During holidays the house was used by a School Holidays Activity Programme.

At a time when accommodation is scarce (and withholding our views on the propriety of the Women's Club!) surely such groups could be accommodated elsewhere. The Women's Club already has the use of a room at University House.

So why didn't students move back in? During the occupation the students had been able to find alternative (though not satisfactory) accommodation. They made the personal decision to live away from the fears of eviction and arrest. It takes time and energy to maintain a squatting campaign — with exams (and holidays) coming up the occupants felt that the cause would be better served by being directly involved with the rent campaign.

Hopefully, as a result of the squat, the house will be better used by admin in the future. And if it is not (and if it is, there's plenty of other empty houses) we can always re-occupy. Moving out never precludes moving back in.

Women

The second Women and Labour Conference took place in Melbourne between the 17th and 19th of May. Nearly 3,000 women and a few men from all over Australia gathered at Melbourne University to be with other women, hear papers prepared and discuss an exhaustive list of issues relating to women. The programme was very crowded, and seminars were conducted on such topics as sexuality, work, law, family, religion, art, literature, aboriginal women, welfare, etc. etc. — it was almost impossible to choose what to attend!

An extensive programme of films was presented by the Sydney Film Co-op. and Reel Women. On the Saturday evening, a wimmings dance was held, to the music of the Ovarian Sisters, from Tasmania, and Foreign Body from Adelaide, who got everyone raging. The highlight of the night was the "Wimmings Circus" who performed various acts of skill and dare-devillry for the delight and amazement of the audience. If you've never seen a feminist circus troupe before, you've missed out. The trained laundry bags were hilarious.

Besides the enormous amount to be learnt from the papers presented, and the seminars, I found the most exciting aspect of the conference was coming into contact with so many vibrant, active and beautiful women. There was a great feeling of sisterhood, and I came away feeling that the sisterhood was powerful, and very strong.

GAY? LESBIAN? UNSURE?

If you're 22 or under, come and join the LESBIAN & GAY YOUTH GROUP. We meet 2.30 pm every Saturday at the Health Promotions Centre, corner of Childers & Rudd Streets, City (enter from Rudd St.) or write to: P.O. Box 686, Woden, A.C.T. 2602.

Did you know?

In Chifley, a warning buzzer is rung 30, 15 and 5 minutes before the Library closes. Books must be checked out by the 15 minute buzzer, so avoid disappointment and do it early. Library staff must have time to finalize desk routines, turn lights out and lock up at closing time!

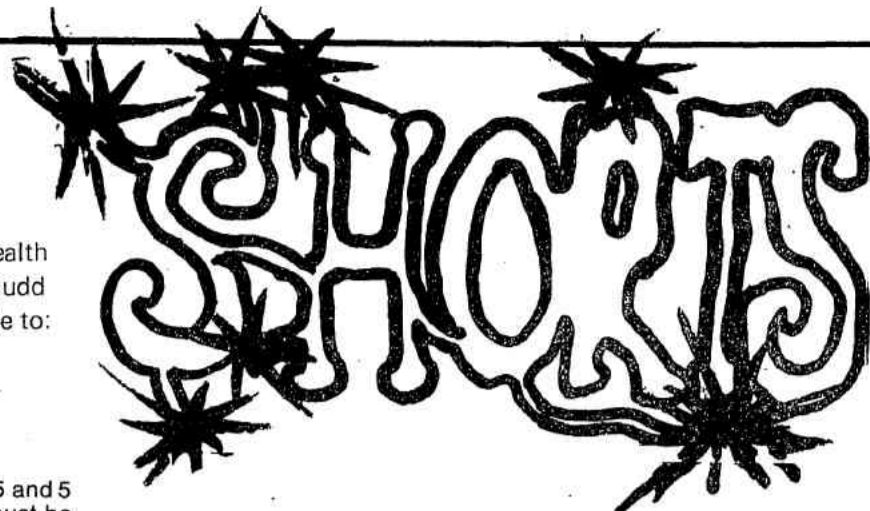


PASSPORT PHOTOGRAPHS Etc. — Taken every Friday 12:30 to 3pm. outside the Students Association office, Union Building. Two photographs (Poloroid) will cost you \$2.50.

CUT-PRICE OVERSEAS AIR TICKETSAll types and destinations..... Considerable discounts. For details see Peter Byron, Toad Hall Room D202 or leave a message on 49 4722 (business hours) or 88 2804 (after hours)

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SATYANANDA ASHRAM — CANBERRA
Classes conducted by Swami Krishnananda Saraswati

(Phone: 54-9644)
TERM TWO

MONDAY
1.00—2.00pm DEEP RELAXATION Studio 2 A.N.U. Arts Centre, May 26 — August 18. Weekly.
7.30— 9.30pm. INTEGRAL CLASS EXERCISE, RELAXATION, MEDITATION. Canberra High School Evening College, 10 week course June 2 — August 4.

TUESDAY
6.30—7.45pm BEGINNERS' EXERCISES — Weekly.
8.00—9.15pm INTEGRAL CLASS — Weekly. Studio 2 A.N.U. Arts Centre, May 20 — August 19.

WEDNESDAY
10.00—11.00am BEGINNERS' EXERCISE — Weekly. Vercoe Room, Wesley Centre, National Ct., Forrest.
4.00—5.00pm BEGINNERS' EXERCISE — Weekly. S.W.O.W. Donaldson St., Braddon.
7.00—8.30pm INTEGRAL CLASS — Hawker College Evening Class. 10 Week course June 4 — August 6.

THURSDAY
10.00—11.00am BEGINNERS' EXERCISE — Weekly. Studio 2 A.N.U. Arts Centre, May 29 — August 21.
12.30—1.30pm INTEGRAL CLASS C.C.A.E. Student Union — Second Semester.

2.00—4.00pm INTEGRAL CLASS Hawker College Students and Staff — Second Term.
7.30— 8.45pm BEGINNERS' EXERCISE Weekly, Vercoe Room, Wesley Centre, Forrest.

FRIDAY
12.30—1.30pm EXERCISE A.N.U. Sports Union. May 30 — August 1, Kingsley St. Hall.

YOGA CLASSES

URBAN SURVIVAL TECHNIQUES

Swami Krishnananda Saraswati of Satyananda Ashram is conducting the following classes at ANU Arts Centre. Mondays 1.00-2.00pm, Studio 2.

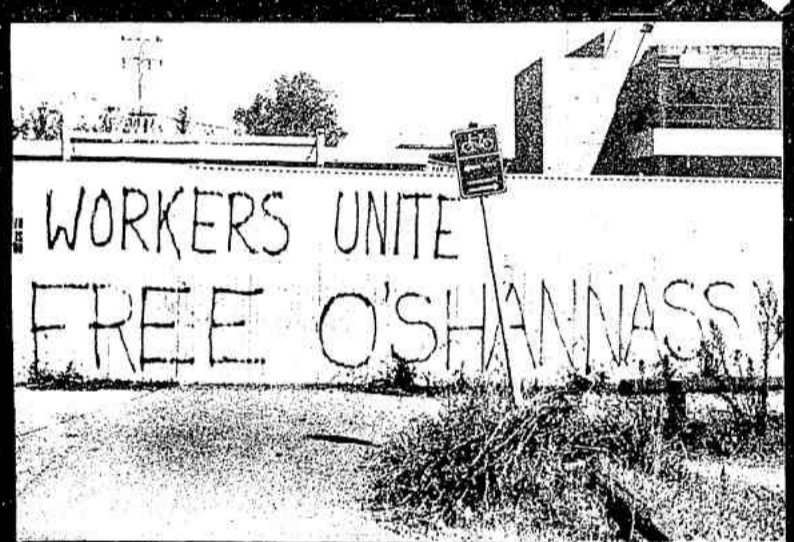
Yoga Nidra — a deep relaxation/meditation technique, very easy to practise and invaluable as a means to overcome stress and tension: Useful for those who want to develop greater awareness and mental clarity. Fee is one dollar per session.

Tuesdays, 6.30-7.45 pm. Studio 2. Beginners' Exercises — Introductory practices for flexibility and vitality. Useful techniques for developing concentration. Fee \$1.50.

Tuesdays 8.00 - 9.15 pm Studio 2 Integral class — covers exercise, deep relaxation and meditation techniques. An integrated approach to the more exploratory side of yoga. Fee is \$1.50.

Thursdays 10.00 - 11.am. Beginners' Exercises — Introductory practices. Fee \$1.50.

Prices stated are for students. Non-students are welcome to all classes. For information on classes in other areas including CCAE, Bruce College, Macquarie, Forrest, Hawker, SWOW and Melrose High School contact Swami Krishnananda on 54 9644.



STEREO FOR SALE — Good condition \$400. Peak Amp. 35 w.r.m.s. Realistic speakers - 45 w.r.m.s. Hitachi Cassette Deck — Dolby, chrome switches, Rotel t'able. Andre Coulton, Old Lennox I2 (49)4148.

WANTED — A companion to travel around India for 2 months holiday. Must leave between 8th and 11th Dec. to obtain student concession. For further details contact Riner on 314749 (Home).

EUREKA FILMS

Canberra T.A.F.E. College, large theatre in "J" building— corner of Constitution Avenue and Coranderrk Street, Reid. \$1.00.

Tuesday 10 June 7.45pm

Menace

The Cold War in Australia is vividly recalled in this film on Prime Minister Menzies attack on democrats and communists. Many interviews with veterans of the era bring the film to life, and it features footage of the Royal Commission into the Victorian Branch of the Communist Party in 1949 and the Communist Party Dissolution Bill in 1951.

Point of Order

Point of Order

McCarthyism in America — the historic moment when Senator McCarthy publicly collapsed in 1954.

Second Term ANU ARTS CENTRE

Canberra Dance Ensemble Mon. 6-7.15 (Theatre) Mon. 5-8.30

Studio 1. Tues.-Thurs 6-8.30, Sat. 10-1 from week beginning 26 March Contact 49 4407, 81 5528.

Painting, Painting/Drawing, Tues. 1-3.30, 7-9.30, Drawing classes Wed 1-3.30

Studio 3 Contact B. Batt 86 1326

Yoga classes Tues 6.30-9, Wed 7-8.30

Studio 2 from wk beginning 19 May

Contact Swami Krishnananda 549644.

Massage classes Classes begin wk. beginning 19 May

Sports Union Contact C. James 49 2860 for Studio 3 details

Pottery classes Mon, Wed, Thurs, 7-10, Sat. 9-12 (continuing)

Ceramic Studio Contact R. Hemmings 48 8216.

ANU ALP SC and ACT AYL

Presents

Professor JOHN MOLONEY
Prof. of History SGS

and

Professor DON AITKEN
Prof. of Political Science RSSS

on **IS DEMOCRATIC SOCIALISM POSSIBLE?**

AT 8PM MONDAY 9th JUNE, 1980

at The Canberra Workers' Club

(NOTE: This is a combined meeting. Notices which referred to a separate meeting for ANU ALP SC at 7.30pm in the Union Board Room should be ignored.)

MORE SHORTS

The Australian National University
The Centre for Continuing Education
National Conference on

**Broadcasting in Australia:
Today's Issues & the Future**

Canberra, July 9, 10, 11

Burgmann College, ANU Canberra

This conference will bring together all sectors of broadcasting and those interested in examining the changes that have occurred and the implications for the future.

Issues will include changes in broadcasting policies; the economics of broadcasting; new technology, broadcasting law, public participation and station accountability; educational and multi-cultural broadcasting; social and cultural implications; the policies of broadcasting; radio and television of the future.

For further information and enrolment forms contact Colleen Crane, Centre for Continuing Education, Australian National University PO Box 4 Canberra 2600 or Phone (062) 49 4580; 49 4754; 49 2892.

Conference closing date for enrolments: June 30

**UNIVERSITY CO-OPERATIVE BOOKSHOP LIMITED
NOTICE OF MEETING**

The 21st Annual General Meeting of the Co-operative will be held in the Stephen Roberts Theatre, Sydney University on Friday, 27th June 1980, at 4.00 pm.

The balance sheet of the Co-operative as at 30th August 1979 will be

The Balance Sheet of the Co-op as at 31st August 1979, together with the Accounts for the twelve months then ended and the Auditor's report there-on, may be inspected at the Registered Office of the Co-op, 76-84 Bay Street, Broadway or at any of the branches as from 10th June 1980.

Notice is also given that two motions to be proposed by P. Shergold and seconded by D. Meredith may be considered. The first is a motion of "no confidence" in the board of directors and the second that Messrs D. Hunt, P. Donovan, J. Mack and R. Dunlop resign and an election be held for their positions.

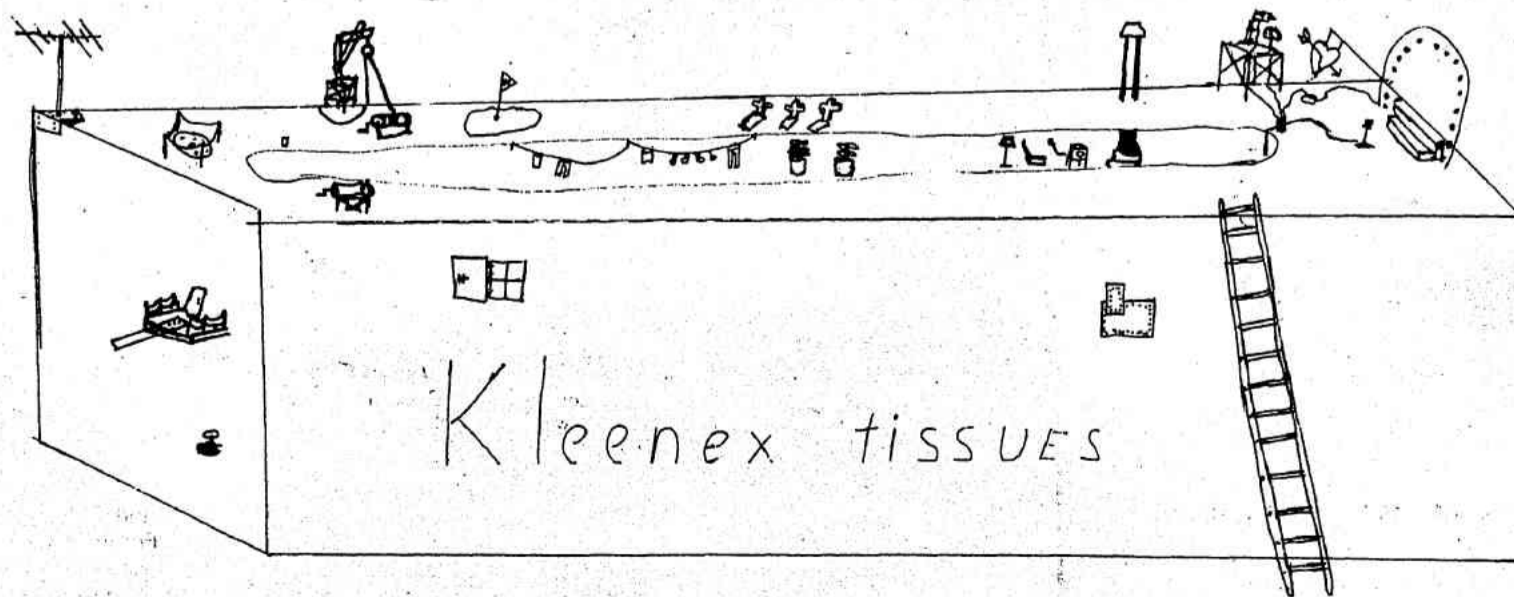
By Order of the Board
C. Williams
Secretary.

The Counselling Centre's first 1980 "Personal Power through Assertion" workshop was a great success. There are still some places available in a second similar workshop to be held on Thursday and Friday, July 10-11, to accommodate the overflow from the first.

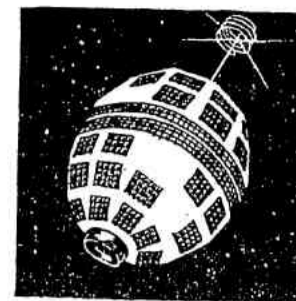
Assertion skills can be learned. They will you to speak up for yourself when you need to, to express your preferences, ideas and inner feelings, and contribute to open and honest relationships. The workshop will focus as necessary on either academic, personal or domestic environments.

Leaders will be Leila Biley and Geoff Mortimore. Registration costs \$1. Enquiries and registration at the Counselling Centre, above the Health Service, or by ringing 49 2442 or 49 3661. Closing date: June 13.

*An Insight into the Secret Life of a Tissue Box
(hardly seen by human beings)*



'AUNTIE' IN THE SATELLITE AGE



The ABC has been under obvious attack by the conservatives since they came into power in 1975. During that period the ABC's budget has been reduced by 22%-23% in real terms and its staff has been cut by 17-18%. The problems of continuing to produce programming in this situation are enormous. Paradoxically however, the Fraser Government is gearing

itself towards establishing a domestic satellite in Australia by 1984. Current indication support the notion of the ABC being used to underwrite its costing at a mere \$230 million of tax-payers money. In this issue we look at some of the realities behind the operation of the ABC in terms of its viability, independence and future developmental plans.

This series of articles comes from an interview between Greg Falk and Kevin Morgan at Armidale, early in May. Kevin Morgan was formerly an organizer with the A.B.C. Staff Association and then Research Officer with the A.L.P. Shadow Minister for Media, Susan Ryan. He is now editor of *Caesarian* at Canberra C.A.E.

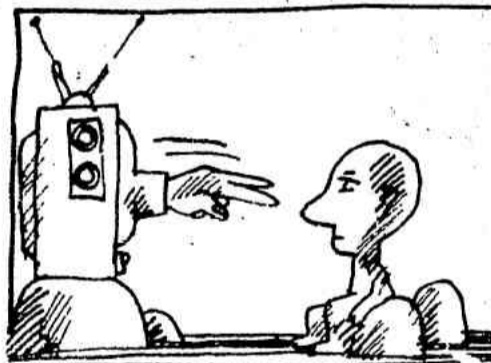
The way staff reductions have been achieved has not been through a rational approach of retrenching people and planning for these reductions: they've been achieved through the general overall government policy of reducing the public sector by natural wastage, so you've lost key people in the technical areas - you've lost key programming people and you've lost good journalists who gave a front to A.B.C. current affairs and news coverage.

Those sorts of reductions have meant that the moneys which were available to the A.B.C. are not being used in anything like the most efficient manner and it is reflected clearly in the level of Australian content in A.B.C. programming. In '75 they were producing some 140 hours of Australian drama, this year that is down 65 hours. The overall level of Australian content in A.B.C. television in '75 was approx. 72%, it is now down to 58% and will fall further. Indeed there are many nights when you can turn on the A.B.C. and in fact receive the B.B.C. Fortunately this relationship with the B.B.C., the preferential programme buying arrangement, has been maintained. But the real problems of cuts in funding and staff have led to massive inefficiency. It is very difficult to make programmes due to a shortage of new equipment and technical personnel. These difficulties are further compounded by a very long standing industrial dispute: a salary claim by engineering officers who want a work-value case, in support of this they've black banned a whole range of new production technologies. These technologies would have been extremely valuable because they were labour saving, and would have perhaps eased some of the

difficulties about access to facilities and staff.

There are some \$6.5-7 million worth of new equipment in store waiting on installation and the end of these bans. Unfortunately by the time that the industrial problem is resolved, the A.B.C. will not have the staff to install it. In Sydney there are approx. 100 positions for engineering officers at the present time. About 40 of these are unfilled because people will not work for the presently very low level of salary which is offered.

The A.B.C. has also not trained any technicians over the last 5 years (or a very small number). In order to maintain people in programming and production areas it has had to withdraw the number of places offered for trainees: a consequence of government staff ceilings.



Five or six years ago the A.B.C. had an engineer-trainee intake in excess of 100 people. They've only had about 30 in the last 5 years. For the television industry generally in Australia, the A.B.C. was the largest - the only - organisation which intensely trained people in the technology of T.V. ... the engineering, maintenance, installation etc. The commercial media groups generally don't do this: they prefer to poach people from the A.B.C. So the A.B.C. is in real danger now.

In fact if you watch the A.B.C. you'll notice a significant deterioration in the standards of transmissions. You actually get breaks in programmes; the picture will break up, sound may be lost, programmes will be lost - its happening also in radio. The A.B.C. is now in the very real situation where it hasn't the staff or the resources to even maintain its own technological base or to keep broadcasting at a consistent quality.

What will happen to the A.B.C. is presently the subject of a Committee of Enquiry. The opposition Labour Party in 1978 called for a Royal Commission into the A.B.C. That call was ignored for a prolonged period by the Government until eventually, towards the end of last year, the Minister for Telecommunications - Mr Tony Staley, announced the Review Committee. We'll really have to wait and see what comes out of it. I'm actually quite optimistic. If the inputs are given to the Committee: open constructive inputs, a lot of good could come from it.

There is no question that something needed to be done about the structures and the management practices within the A.B.C. So I'm quite optimistic about that. If the Committee recommends a series of constructive and innovative changes within the A.B.C., they will end some of the rather more amusing, if highly inefficient practices which go on in the A.B.C.

In a staff of over 6,000 people there are 330 different classifications. This creates difficulties in settling disputes; for example a national wage case decision involves massive amounts of labour to upgrade and change all the different rates and schedules.

There's competition between groups within the A.B.C. as in all institutions - little empire builders here, little empire builders there. There is, often as not, a lack of commonality of interest and there's a very big rift within the A.B.C. television and radio. This is partly a function of the actual geographical separation between Sydney and Melbourne radio and television. You have radio in the city and television at some distance from the city. If the Committee were to recommend that the A.B.C. be allowed to borrow moneys and build integrated radio and television centres, somewhat along the lines of the B.B.C.'s centre in London, I think that would be a very constructive move. These sorts of recommendations may well come from the Committee, undertaken with a lot of interest and goodwill.

Of course what the Government will do with those recommendations is a very different matter. I think what they intend to give the A.B.C. is the overall important project to introduce a domestic satellite. The A.B.C. will be encouraged, if not required, to use the satellite: it will be forced to drop the Telecom line and will start using the satellite lines. The satellite will not be owned by Telecom - it will be operated by a new separate statutory authority. The A.B.C. will be billed for this.

From the two reports which the Government has already received on the proposed national satellite, the A.B.C. will be using 40% of its capacity. One is a little cynical as to why a Government which has reduced A.B.C. funding by 23% over 5 years should now suddenly embark upon a scheme which

will ultimately cost the Australian public at the very least \$230-\$240 million and possibly up to \$500 million. Why is the Government suddenly showing such generosity, spending large amounts of public money on a project in which the A.B.C. is going to be the main beneficiary fund?

The real demand for a satellite in Australia is very small. The Government has sought to justify its enthusiasm for it by identifying a whole range of satellite uses which, when examined more closely, just aren't what they seem. The people who really want the satellite: commercial television operators - Packer, Murdoch, the corporate users I.B.M., Banking, Insurance Companies, Mining Companies etc really require a very small amount of the satellite capacity. I think if you add it up, the total corporate demands of business companies would amount to little less than a tenth of the satellite capacity. If you then add on the demand, (in the long run I think we'll only have

for that next satellite. The problem for the A.B.C. is that it would be most unrealistic in this enthusiasm for satellite.

People in radio talk of being able to distribute the basic programming - Radio 1 and Radio 2 throughout Australia, presently Radio 1 and 2 only go out to the metropolitan centres; the country areas receive a mix of the two with some local inputs called Radio 3. That would largely end. Of course it would allow them to network very readily the F.M. station to all of Australia. The television people look optimistically to a second television channel. The problem of course is when you look at the A.B.C. at the moment they haven't really got the ability to maintain programming on the outlets they already have. A.B.C. F.M. is really rather a sad waste of a very exciting radio medium ... hour upon hour of rather low-brow classical music. A.B.C. television presently cannot maintain the sort of programming standard which people would

Corporation has succumbed to the same problems. If you put a satellite up you create a very large amount of telecommunications capacity: business uses only one small amount and you then have to dispose of the rest. Canadian Broadcasting Corporation has become the largest user of the Canadian satellite. Once you start using satellite you get locked into what I call a 'networking imperative'. This is what satellites are about.

Satellites are efficient in carrying information from one centre and then distributing to a very large number of centres; or they are very efficient at carrying very large amounts of information from point A to point B. They are not efficient and not really used (due to problems with the technology and costs) for distributing information from one centre to many centres and then receiving large amounts of information from very many different locations. This is what the A.B.C. envisages itself as

programming freedom. The easiest way to do this is to reduce the number of people actually involved in making programmes so they'll be more dependable and more obvious if they are untoward in the programmes they are making.

Ultimately in another decade's time, I'm sure this Government will be saying very proudly - 'Yes, we're bringing you a national broadcasting service; its independent; it comes to you via satellite; its far more efficient; we've been most responsible in the use of public moneys because in fact we are now bringing you the A.B.C. and it employs only 2,000 people compared to 6,000 people 10 years ago!'

Also the A.B.C. like all potential satellite users, has no idea what the true cost of using the satellite will be. So it may be a situation where the costs to the A.B.C. are even higher than its present payment for its use of Telecom lines.

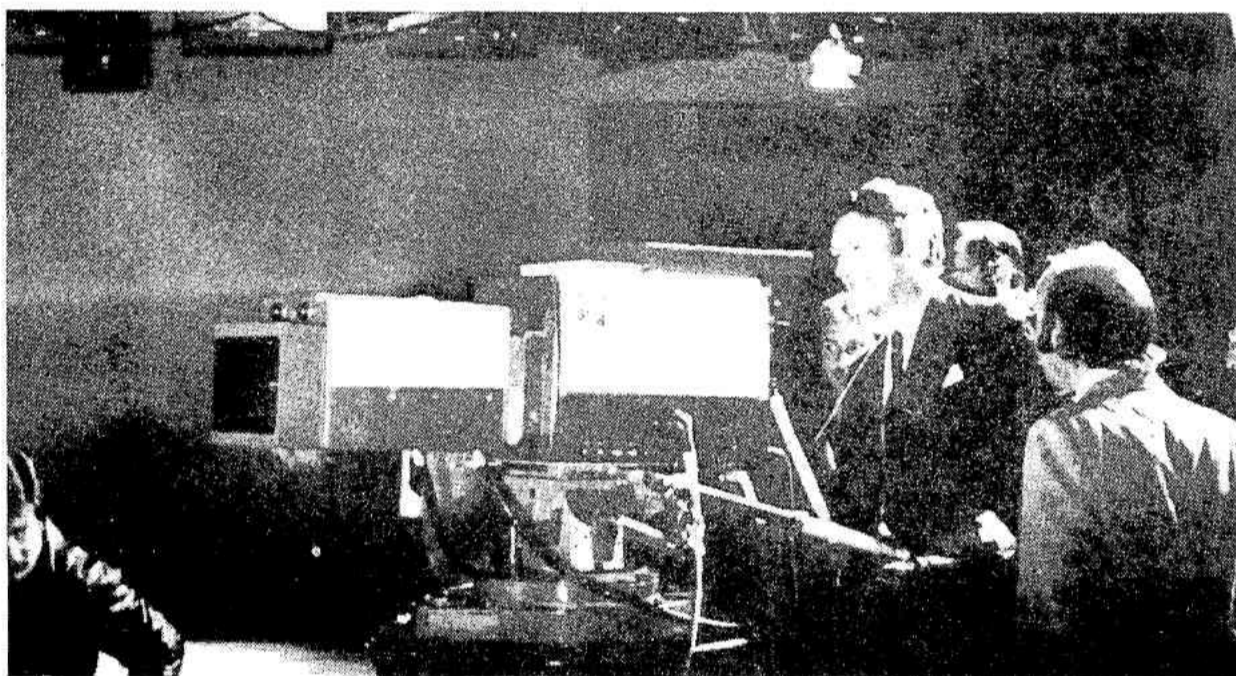
The economic side of the satellite is the one that has not been explored. The Government is in a very difficult situation when you begin to look at it to see the whole nonsense of the satellite proposition. What basically is happening is that no one will firmly commit themselves to use the satellite because they don't know the cost. You can't identify the cost of a satellite or of using a satellite until you actually design and commission a definite type of satellite. You can't design and commission a definite type of satellite until you know who wants to use it and what sort of uses they want. So you're locked into a circular argument where costs can't really be identified.

The Government has said 'we'll buy this one and then let people decide whether or not they want to use it'. So the A.B.C. may in fact have to provide an even larger subsidy in using the satellite if the tariffs charged by the satellite Authority are higher than it might expect. To meet those higher charges could only come from moneys available for programming.

I think it would be a most damaging thing for the A.B.C. to leap into that new means of programme distribution, there are no really significant advantages to them and in fact there are very real dangers.

In the next issue we discuss ethnic television and public broadcasting.

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Malcolm Fraser - the man behind ABC cut-backs.

one commercial television network), it would be for not more than a 10th of the satellite! So you've got to dispose of some 80% in the public sector. The A.B.C. takes 40% and then, through the arithmetic in the last working group report on the satellite, that 40% used by the A.B.C. (the revenue which the A.B.C. pays the satellite authority) will pay for the capital cost of renewing the satellite after the first 7 years.

Commercial satellites have an average life span of 7 years. If it is introduced in 1984 it will have to be renewed in 1990-91. By this time the revenues which the A.B.C. has paid to this satellite authority will pay

expect of the A.B.C. So even if they had all these marvellous new programming outlets, where they would find programme material is another matter, and of course the cost involved in servicing programmes for those new outlets would be quite untenable. I think it is quite beyond their capacity and Australia's to bear at this time.

So the A.B.C. is really being used to underwrite the cost of the satellite for use by the other commercial media groups and corporate users. The damage that it will do to the A.B.C., I think, is very real. This has happened in Canada where the Canadian Broadcasting

doing.

What I think will happen is that once the A.B.C. has a satellite networking capability - both because of the problems of keeping staff, and because of the level of funding afforded it for staff - there will be a very real incentive to wind down the operations in what the A.B.C. calls delightfully the back states - Brisbane, Adelaide, Perth and Hobart. The very minimal amounts of local programmes which come from those areas and goes into the A.B.C. network will disappear. In fact it fits in very nicely with overall Government policy on the A.B.C. which is to limit its

ASIO — POLITICAL POLICE

Woroni has already featured two articles which dealt with ASIO in the series "State Terrorism". Both articles (Does ASIO have a file on you?" and "ASIO - it's between friends"), the authors presumed the necessity of such secret intelligence organisations as ASIO and were merely concerned with the regulation and public accountability of ASIO. In this feature the author adopts the belief that secret intelligence organisations in Australia should be abolished, as they are merely working against the interests of the majority of Australians. The author maintains they are tools of social repression in the hands of the capitalist class, to combat the people's response in the present economic and political crisis.

ASIO, like many secret intelligence organisations e.g. the C.I.A. & D.S.D. are post second world war developments, and reflect the nature of the postwar capitalist economy. This economy is characterised by multi-national corporations. To further their interests, they must maintain the hegemony within the border of each capitalist state, and achieve the means of further exploiting under-developed countries. This exploitation forms the basis of much of the profits now flowing into the coffers of the multi-nationals.

"It is clear that both these purposes had to be accomplished regardless of the political colour of individual governments in office at any particular time in any of the countries linked together by the secret treaties under which these organisations were set up. Australia's security organisations clearly reflect this state of affairs. ASIO is the major means of controlling local anti-establishment thought, and looks after the liaison with similar bodies in Asian countries. D.S.D. carries out a similar role in the military field. This D.S.D. (Defence Signals Division), the most obviously U.S. oriented of the organisations, is part of the huge controlled global communications network which is essential if U.S. commercial and military policy is to be integrated."

In the investigations of ASIO in S.A., the director of ASIO, Mr Salisbury hid the truth from the Premier, Don Dunstan. He said his primary allegiance was to "the intelligence community"

and "the crown", whatever that means in Australia today. There is also alleged connection between, Richard Stallings, ex-chief of Pine Gap and top CIA and NSA man, and Doug Anthony of the National Party. (Joan Coxsedg, December 1979). In Whitlam's attempt to investigate ASIO in 1975, the CIA sent hysterical telegrams to ASIO, accusing them of working for the Australian government, instead of the CIA, as it was supposed to!

ASIO's powers were further increased late last year, with the passing of the ASIO Bill. What is disturbing, is that although the Labour Party voiced strong objections to the bill which manifested itself in 11 pages of amendments (most of which didn't get passed, of course) it was not opposed so the concept of ASIO. It seems hard to imagine they consider it necessary to preserve security, when ASIO's past record is so dismal. As Joan Coxsedg, (member of C.A.P.P. Committee for the Abolition of Political Police, and M.L.A. in Victoria) said at a public meeting in December last year, "in 30 years of operation, ASIO has captured not one spy, criminal or saboteur, but has done an awful lot of harm. She went on to give examples,

- The Petrov Commission was a smear campaign which kept the A.L.P. out of office for 20 years
- ASIO vetted 340,000 public servants between 1970 and 1974. This total may be 2,000,000 over a 30 year period - one million is a conservative estimate.
- they have kept tabs on anyone with a social conscience e.g. those in the

women's movement, environmentalists and trade unionists (it was interesting that in the S.A. inquiry into ASIO it was found there were only 2 -relatively meaningless - references to Liberal people!) There were 40,000 dossiers in Adelaide alone, 90% of which were ordered burnt (see below) because they were false!

ASIO's main function is to collect information on "subversives" who threaten Australia's internal security. This is outlined in section 5 of the act which uses one of the broadest definitions of subversion outside Nazi Germany.

"5. (1) For the purposes of this Act, the activities of persons, other than activities of foreign origin or activities directed against a foreign government, that are to be regarded as subversion are -

- (a) activities that involve, will involve or lead to, or are intended or likely ultimately to involve or lead to, the use of force or violence or other unlawful acts (whether by those persons or by others) for the purpose of overthrowing or destroying the constitutional government of the Commonwealth or of a State or Territory;
- (b) activities directed to obstructing, hindering or interfering with the performance by the

Defence Force of its functions or the carrying out of other activities by or for the Commonwealth for the purposes of security or the defence of the Commonwealth; or
(c) activities directed to promoting violence or hatred between different groups of persons in the Australian community so as to endanger the peace, order or good government of the Commonwealth."

To say that ASIO can be curbed by law is ludicrous - as we don't even know what it is doing, and have no way to find out. Some extracts from the act will illustrate this.

In other words, ASIO does not have to answer to anyone. ASIO, per this legislation, is a private police force, financed by Australians, to invade the privacy of Australians. Part III, Section 24 details the powers of investigation, if they decide you are a potential subversive, or security risk.

24. (1) Where, upon receipt by the Minister of a request by the Director-General for the issue of a Warrant under this section, the Minister is satisfied that there are reasonable grounds for believing that there are in any premises any records without access to which by the Organisation the collection of intelligence by the Organisation in accordance with



this Act in respect of a matter that is important in relation to security would be seriously impaired, the Minister may, by warrant under his hand, authorize the Organization to do such of the following acts and things as a minister considers appropriate in the circumstances but subject to any restrictions or conditions that are specified in the warrant, namely-

- (a) to enter the premises;
- (b) to search the premises for the purpose of finding records relevant to that matter and, for that purpose, to open any safe, box, drawer, parcel, envelope or other container in which there is reasonable cause to believe that any such records may be found;
- (c) to inspect or otherwise examine any records found in the premises and to make copies or transcripts of any record so found that appears to be relevant to the collection of intelligence by the Organization in accordance with this Act; and
- (d) to remove any record so found for the purposes of its inspection or other examination, and the making of copies or transcripts, in accordance with the warrant and to retain a record so removed for such time as is reasonable for those purposes.

i.e., they can break into your home and remove any material they wish, tap your phone, bug your home, and if you interfere with their activities in any way, such as removing bugging devices, protecting yourself from intrusion etc, you are liable to a fine of \$1,000! Due to an adverse security clearance, (for whatever reason they see fit!) you can also be denied a job, have your passport withheld, be denied entry into Australia, and naturalisation. Section 25, part 3 details ASIO's powers to bug, and

tap phones. Of course, they've done it all along, only now its all above board!

(3) Where, upon receipt by the Minister of a request by the Director-General for the issue of a Warrant under this section authorizing the use of a listening device in relation to a particular person, the Minister is satisfied that-



(a) that person is engaged in, or is reasonably suspected by the Director-General of being engaged in, or of being likely to engage in, activities prejudicial to security; and
(b) the use by the Organization of a listening device to listen to or record words spoken by or to that person will, or is likely to, assist the Organization in carrying out its function of obtaining intelligence relevant to security,

the Minister may, by warrant under his hand, authorize the Organization, subject to any conditions or restrictions that are specified in the warrant, to use a listening device for the purpose of listening to or recording words spoken by or to that person and such a warrant may authorize the Organization to enter any premises in which that person is, or is likely to be, for the purpose of installing, maintaining, using or recovering a listening device.

(4) Where, upon receipt by the Minister of a request by the Director-General for the issue of a warrant under this section authorizing the use of a listening

device in relation to particular premises, the Minister is satisfied that-

(a) those premises are used, likely to be used or frequented by a person engaged in, or reasonably suspected by the Director-General of being engaged in or of being likely to engage in, activities prejudicial to security; and
(b) the use on behalf of the Organization of a listening device to listen to or record words spoken by or to persons in those premises will, or is likely to, assist the Organization in carrying out its function of obtaining intelligence relevant to security,

the Minister may, by warrant under his hand, authorize the Organization, subject to any conditions or restrictions that are specified in the warrant, to use a listening device for the purpose of listening to or recording words spoken by or to any person while the person is in those premises and such a warrant may authorize the Organization to enter those premises for the purpose of installing, maintaining, using or recovering a listening device.

The constant use of such terms as "likely" and "reasonably suspected" are open to such wide interpretation that of course they are very dangerous! Almost everybody in Australia could come under scrutiny! One can imagine ridiculous (if they weren't so threatening) situations where a Karate expert may be "likely" to become a terrorist, or where someone who participated in a "save the whale" march, might be a "likely" subversive. Even the confessional may not be sacred!

The complicity of the A.L.P. in the ASIO legislation is obvious in their taking the credit for setting up of an appeals tribunal, which is hailed as a significant break-through in Human Rights.

The tribunal is totally worthless, because - any information can be withheld (following the request of

access by someone with an adverse assessment) if it is prejudicial to the security of the country. This can be decided upon by either the Director-General of ASIO or the Attorney General. The decisions of the tribunal cannot be appealed against, and the tribunal is quite able to review their original decision.

Harassment of people by police, social security (and no doubt ASIO) have increased in the last few years. The government uses the myth of "the terrorist" to justify importing Sir Colin Woods, to be Commissioner of the Australian Federal Police. He is renowned for setting up the Special Air Service (S.A.S.) an anti-terrorist squad in Britain, and is setting up similar groups in Australia. These groups are aimed at terrorising those who oppose the status quo - the incident at the High Court were just a testing ground for things to come - when in actuality, the only actual acts of terrorism have been perpetuated by right-wing groups, such as the Croatia Ustasha, which bombed a travel agency in September 1972. ASIO, if they are doing their job, obviously knew about their activities, so must have condoned them.



As I said at the beginning of this essay, world capitalism is sliding inexorably into a greater economic and political crisis. The Establishment is preparing to combat the working class, and force them to bear the brunt of the problems. ASIO is just part of the increased repression, as is the savage industrial legislation being enacted at present.

I defy anyone to say Australia is a democratic country, with freedom of thought, speech, association and information, or rights as fundamental as privacy and the right to earn a living. Get it straight right now YOU HAVE NO RIGHTS AT ALL. Until we rid ourselves of all political police forces, and the governments they prop up, we will have no freedom.

Sandy Tiffin

VODKA-COLA

A LOOK AT DETENTE AND THE TRADE POLICIES OF EAST AND WEST, IN THE LIGHT OF THE AFGHAN/IRANIAN PROBLEM

BOB JAMES

It is worth repeating and repeating that Fraser/Anthony, etc. are repugnant hypocrites in their attempts to force athletes into being the boycott-fodder against Russia, while refusing to cut off trade, even secretly pledging themselves to continue sales if the Russians will continue to trade with us'. Even more cynical is the incitement to violence against Iran, which has tried to be independent of all outside power-brokers.

Just how hypocritical the Fraser Cabinet is, is even more worthy of notice. Again, the material for an informed point of view is being hidden. Again, if you can find it, the information shows that Australia is merely mouthing U.S. policy, not U.S. Government policy exactly, but U.S. multinationals' policy. Some of the missing pieces to the puzzle are provided in a book, 'Vodka-Cola' by Charles Levinson.

The central thesis of the book is that the political and ideological phenomenon of detente is, perhaps was, the post-facto servant of an economic reality.

He wrote, in 1978:

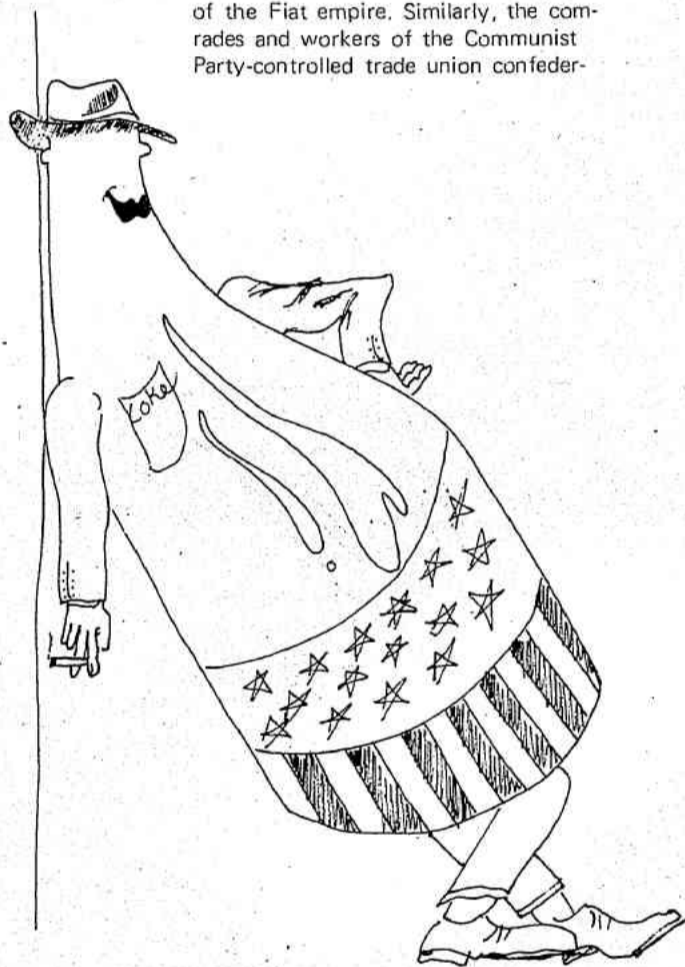
For the U.S.S.R. and the East-bloc countries detente has never been about avoiding nuclear war. It has been about acquiring from the capitalist West sophisticated technology and know-how, modern, more efficient machinery and, of course, the credits to finance them and exports to pay for them. For the U.S.A. and the Western world, detente has facilitated the extension of the international rationalization of production, characterized by the multinational companies and their financial shadows.

The chronology of detente is evident. Since 1917 the Soviet regime's ideological commitment to the destruction of the political and social system of the West produced a counter-hostility of anti-Communism towards the USSR and its satellites on the part of the West. This has continued fundamentally unchanged despite certain modifications to meet temporary convergencies and tactical expediency. The warmer periods of Soviet-American relations, such as the NEP period of Lenin, showed the possibility of capitalist technology transfer to the USSR, heralding the flood to follow in the 1960s. Other periods of warmer relations, such as the alliance against Hitler and Khrushchev's brief search for "peaceful co-existence," temporarily modified but did not alter the basic element of official doctrines — the commitment to replace capitalism by Bolshevism or replace Bolshevism by capitalism. In the 50's and early 60's the cold war seemed very cold: wars rumbled on in Korea and Vietnam, confrontations persisted in the near-East, the Cuban missile crisis threatened disaster and there was relative stalemate in disarmament negotiations.

But economic relations as of the middle fifties were already surging in the opposite direction, towards contacts, co-operation, and amicability. The initial period of economic thaw was marked by such first contacts as between Valletta of Fiat (Fascism's most decorated manager), Hammer of Occidental Oil (Communism's best-loved millionaire) and Beitz of Krupp (loved by militarists the world over). From then on until the late sixties — while the cold war was at its coldest — the great economic wave from Europe gathered way. Most of the

large deals and projects were concocted directly by individual companies and trappings of the latter detente period. "Framework agreements" between governments (proclamations of commitment to detente, co-operation, joint undertakings in research, prospecting joint ventures, etc.) and co-operation between the Eastern Foreign Trade Organisations (FTOs) and the capitalist monopolists were added subsequently.

The initial co-operation ventures were direct and unadorned — usually enveloped in the thickest secrecy and largely unreported by the media. A striking example of this cloak of invisibility was the scant attention accorded the gigantic deals of Fiat by its domestic Italian media which were a part of the Fiat empire. Similarly, the comrades and workers of the Communist Party-controlled trade union confeder-



ation, the Italian CGIL, called upon to strike and struggle for wages, jobs, and socialism against the clearest symbol of Italy's corrupt and decadent capitalism which was Fiat, were not told of the numerous reciprocal flights being made by their boss, Valletta, and Soviet and Polish officials to plan the building of assembly lines to produce the Fiat 124 Model in Eastern Europe. Since the Italian Communist Party (CPI) was involved in the operation through its extensive network of Party-owned trading companies (which were and remain the source of most of the CPI's funds), it is highly unlikely that the Communist Party leadership of the CBIL was unaware of this negotiation.

As European and Japanese eastward traffic increased, so American companies took the first steps towards involvement using their subsidiaries for back-door access to the new opportunities. As Germany, IBM in France, ITT in Switzerland, DoW in Holland, Exxon in Italy, and many others, the corporate subsidiaries joined the economic *Drant nach Osten* provided with European passports and immunity from the impotent American regulations which prohibited their parent companies in Det-

roit, New York and tax-haven Delaware from engaging in such activities. Progressively, the economic imperative became too strong for the obstructive political and ideological barricades which collapsed and were replaced by "detente" traffic signals showing: go.

The second part of Levinson's book provides three examples of the complicity of the Russians with multinationals, illustrating the double standards of not only the likes of Nixon, but numerous others up to the present power-holders. Governments were not the first into the negotiations, as already indicated. Levinson again:

" Thus, negotiations over the sale of American wheat to the U.S.S.R. went ahead without the knowledge of the government and the farmers. From the first meeting in Canada in 1963, up to the New York negotiations at the Hilton Hotel in 1972, the big wheat deals and the manipulations of hundreds of millions of dollars were the sole result of secret discussions between company speculators and Russian agents belonging to the State machine.

Behind the facade of trade and barter, new relationships are being woven between the select authoritarian elites. The individuals who comprise the elite nucleus operate within an 'Overworld' of organized conspiracy, which is a mirror image of the 'Under-world' of organized crime. Very often these two entities coincide and act together. Such a confluence of the two is illustrated in the case of Richard Nixon. This man could reckon on two protectors: Donald M. Kendall, president of Pepsi Cola, for whom he exchanged a capitalist beverage for Brezhnev's Vodka, and Meyer Lansky, financial boss of the Mafia. This phase of his career seems to have been conveniently forgotten by the propagandists for 'Vodka-Colonization'. However, let us dwell a moment on the tragic irony of this strange unfinished political fate. Rejoicing in the admiration of both Mao and Brezhnev, there is no doubt that without the unhappy accident of Watergate this primarily anti-Communist figure would have remained in the eyes of history the symbol and instigator of the policy of detente.

At first sight the Sindona and Rosensaum affairs may seem remote from Nixon and the policy of collaboration with the East. In fact, the operations of these financiers illustrate the extreme flexibility of the Vodka-Cola power molecule, which uses the system's multiple resources to obtain agreements and illegally to manipulate vast sums. The clients and intermediaries of this system are equally the Moscow-Narodny Bank (the Soviet bank in London), the Vatican or the Italian Communist Party, which participated in the construction firm belonging to the Vatican which owned the Watergate office block. Throughout these scandals, the multiple links between these businessmen and the main protagonists of Vodka-Colonization should not be forgotten."

Largely unreported in Australia was what Levinson calls Vodka-Cola propaganda. This was large-scale media operations organized by the multinationals to sell detente to the U.S. people. This continued up to the point where a need appeared for Carter to hunt domestic votes by being seen

PART 1

to be responding to the Russian intervention in Afghanistan. Let's continue with the pre-Afghan situation for the moment. Levinson continues:

"It is the discovery of economic co-operation and co-production which has made the latest period of peaceful co-existence more plausible and more solid than earlier ones.

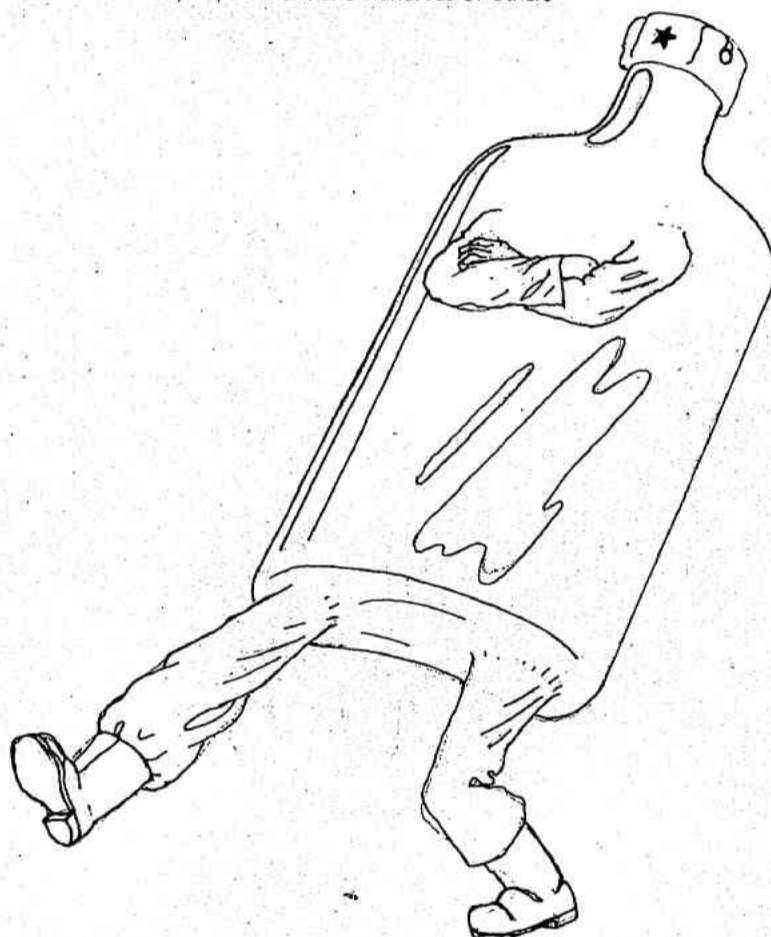
In Kissinger fashion, it has permitted stripping away the moral and human opprobrium against the other regimes, such as criticisms of absence of human rights, repression of individual liberties, denial of legitimate trade unions, plural-party political systems, etc. They are now merely regimes with "different social systems." There is now no better or worse, no evil or virtuous, merely "different." In economic Vodka-Cola jargon the systems are referred to in neutral, balanced terms of "centrally planned" and "market economy" systems. Such cold war, pejorative appellations as authoritarian, capitalist, dictatorships, etc., are henceforth banished or submerged in the flood of Vodka-Cola syrup.

Perhaps the most salient statistical criterion of the East-bloc countries' first phase success is the rapid pile-up of cheap (6% to 7% rates of interest) credit-debt to the West of around \$60 billion; a debt representing the value of technology transfers in money terms. Given the thick cover of secrecy maintained over such data, the real level of debt is probably considerably higher than \$60 billion. Another credit indicator is the rise in Euro-currency credits to Communist countries. From a total of around \$38 million in 1970, such Eurodollar credits increased to \$66 million in 1971, to \$273 million in 1972, to \$779 million in 1973, to \$1,238 billion in 1974 and \$2,597 billion in 1975 (Morgan Guaranty Trust). These credits or debts of detente represent eagerly sought technology needed to bolster and strengthen faltering economies; technology, as Brezhnev says, to "create more favourable conditions for peaceful socialist and Communist construction."

He has reason to be optimistic, for this time the upper-tier part of his strategy has a real chance of proving viable, in contrast to the past ephemeral manifestations of detente. Through co-operation and co-production, capitalist enterprises are acquiring an ever-growing stake in the maintenance and continuity of the existing regimes despite their autarky, lack of exportable goods, and non-convertible currencies. Large-scale capitalist profits in hard currencies from the sale of low-wage Communist production facilities have provided the key to capitalist profits missing in the past. It is the key link of the systems and the bond of their growing interdependence. Comrade Brezhnev and his elitist authoritarian colleagues, as partners of the monopoly-capitalist enterprises, can confidently expect the kind of sympathy and comprehension that only important debtors receive from Western bankers anxious for the prosperity of their client so he can meet interest charges and repay his loans. A violent and abrupt change in the regime would be likely to result in the replacement of the current crop of non-elected elitist usurpers, and the repudiation of their international treaties and other obligations, especially contracted debts. Why would a Russian worker who chased the regime out

of power want to honour the debts of his previous non-mandated oppressors? And what a trauma the prospects of independent trade unions with the right to strike would provoke, given that the elaborate superstructure of co-production depends on the prevailing low wages and depressed living standards of workers in the Soviet bloc.

The future can be expected to repeat the past in respect of the influence of capitalist investments upon authoritarian economies. Instead of inducing liberalizing and democratizing pressures and movements, it will, on the contrary, strengthen existing totalitarian political regimes. Names such as Standard Oil (now Exxon, and numerous other fictitious oil companies), IG Farben (now Bayer, Hoechst and BASF), ICI, Unilever, Shell, Philips, Michelin, Good-year, Du Pont and hundreds of others



have invested, flourished and grown in symbiotic co-operation with virtually every, oppressive, racist, undemocratic regime on all continents and throughout modern history. Spain, Portugal, the banana republics of Central America, Chile and other Latin-American military juntas, racist African regimes and the authoritarian, repressive military dictatorships of many African and Asian states are evidence of the amoral, apolitical proclivities of the multinationals and their apolitical, amoral status quo supporting managers. With considerably less authoritarian strength and less concentrated central power surrounding them than is the case in Eastern Europe, the multinational enterprises and banks still did nothing to induce or catalyse liberalising or democratizing tendencies in their host countries. On the contrary, they willingly or complacently helped strengthen and sustain the existing regimes as all law-abiding corporate citizens must. Hard empirical facts and experience rule against any possibility of it being otherwise. The oil companies, General Motors, ITT, IBM, Fiat, Krupp, etc., are not going to do anything for democracy and human rights in the Soviet Union, Poland, Czechoslov-

akia that they did not do in Franco's Spain, Salazar's Portugal, Papadopoulos's Greece, Pinochet's Chile, or what they haven't done during their long presence in the undemocratic feudalistic, oil-producing sheikdoms of the Middle East or what they haven't done in their home countries.

By nature of the systems in operation and their own intrinsic logic will continue to be the props and supports of the regimes, not their reformers or transformers. On the other hand, their physical presence in East-bloc countries makes possible the growth of the latter's influence upon Western institutions and policies. Communist debt is growing at the rate of between \$1 billion and \$1.5 billion per month. It will soon exceed \$100 billion. At such astronomic levels, the debtor possesses considerable pressure, especially if willing to brandish the threat of default. Common interests would easily perceive anti-Soviet, anti-Communist criticism as destabilizing and harmful to the framework of detente, thus to be eliminated or suppressed. There are already many examples of the most reactionary and elitist officials and managers attacking critics and opponents of detente in support of the USSR and the East European regimes. Instead of liberalization in the East-bloc countries, the trend could more likely be to curtail even further economic and political liberties in the West. Just as the socialization of all essential means of production is perhaps a necessary condition of socialism, but not sufficient to ensure optimum welfare and optimum human values, so political democracy is a necessary but not sufficient condition to ensure optimum economic and social liberty and justice. The conjunction of two authoritarian economic systems, the Eastern Communist state monopoly organizations and the multinational companies and multinational banks, through co-production will override and most likely dominate the increasingly fragile political democracies. There is but a slight potential for greater freedom and liberty in the Communist countries as a result of detente; there is, however, a very real potential for a continuation of a steady erosion of political liberties and freedoms in the West.

President Carter announced before taking office, a foreign policy which calls for a strong defense capacity and for the maintenance of adequate military preparedness as a position of strength to continue and advance detente. For the political-military complex such a policy is ideal. On the defense side it means massive armament spending and military procurement contracts for the large multinational armament companies and thousands of related subcontractors. On the detente side it means increasingly lucrative profits from co-operation and co-production deals, even joint-ventures, on the territory of the alleged enemy against whom the defense contracts are intended.

Power is by definition a multi-dimensional system. Only a fragile, weak organization is simple and obvious. Cultivating ties and relations with all sides is a basic principle of power techniques. But there must surely be few examples in history or in politics where working simultaneously with friend and foe in armaments on such a scale has been declared official state policy.



A.U.S. WOMEN'S DEPARTMENT

From an interview earlier this year with Barbara Wiemar, AUS Women's Officer, while she was visiting Canberra.

Q. Barbara how were you elected to the position of Women's Officer?
A: The Women's Officer is an elected position, and is elected at our annual council. The Council meets once a year and all the delegates from the universities and institutions and CAE's come and they decide whom they will elect to the positions of president, education, vice-president, women's officer, media officer; so I was elected in the last election in January and I'm elected for one year.

Q. What is the structure of the Women's Department? It's different from the other A.U.S. departments isn't it?

A. It's kind of structured from the bottom up, what we try and do is encourage women on campuses to get involved in their women's groups. And then for the women's groups to get involved in the regional women's policy collective which elects a delegate who will then go to the National Women's Policy collective.

The National Women's Policy Collective is the body which decides what sort of strategies the Women's Department will take during the year and we try and have the N.W.P.C. as often as possible, but this is difficult because of limited funds, which is a bit of a shame. N.W.P.C. directs the Women's Department, or is the Women's Department really. The only employed people in the department are myself as Women's officer and the Secretary.

Q. In the past there has been threatened axing of the Women's Department or cutting of funds - what is the present position of the Women's Department in relation to funding?

A. Funding isn't too bad but could have been better. I mean we've had a lot of restrictions because of fund cuts. However we are managing to get a few things, campaigns underway and the people at the Women's Department at the Annual Council do support the Women's Department and don't support massive chops within the department, like many of the right wing students were trying to push.

Q. So has there been a backlash from the right wing against the Women's Department?

A. Well the Women's Department has always been attacked, if they ever want to attack women they attack the Women's Department. They just feel that it's the easiest thing to attack. We're always being attacked no matter what we do. But we're surviving quite well, the Women's Movement is much stronger. And the support for this Department is much stronger than the attacks from the right-wing.

Q. The A.U.S. is one of the only unions that recognises sexism and does something constructive about it?

A. Yes, there are other unions who do something constructive about sexism, particularly with regards to education; for example, the Teachers' Federation - they do a good job.

But A.U.S. is quite unique in the way it is structured and how the Women's Department, has quite a lot of autonomy from the rest of the union.

Q. What are some of the campaigns that have been decided on?

A. We're doing a number of campaigns. The first campaign which is virtually



on the road now is the sexism in education campaign. That, basically, is to show students that sexism in education is a reality, that it does occur and does exist. And what we're trying to do is raise the consciousness of the general student population, to try and do something and take positive action about sexism in education.

So that's the first campaign.

Other campaigns for the year, are, sexual harassment of women students on campus, - that's the next campaign. That's basically to destroy the myth that sexual harassment doesn't occur and that sexual harassment is beneficial to women students - that they can, "con" their lecturers - which is bullshit! What we're trying to do is show that sexual harassment is a real problem for women students on campus and that we can do something about it. We're doing some leaflets showing how people can attack the problem of sexual harassment.

Other campaigns are women and unemployment, which will be centred around the Women & Labour Conference in May. It will be basically geared towards women and graduate unemployment - because there's been a lot of work done on unemployment. What we want to do is aim, particularly at women tertiary students, and the

problems they face and the difference between male and female unemployment.

Q. What sort of things have happened in the past, that the Women's Department has successfully achieved?

A. Women in AUS have been successful in achieving the existence of the AUS Women's Department. Just setting up the Women's Department - because every year we have to fight for its existence.

en students face many of the problems that working women face. That's why when we are accused of working on things outside of education, it's a ridiculous kind of accusation, because if you work in the interests of women members, you must work in all areas, not just the immediate issue of education.

Q. Of course abortion, and availability of child care etc. affect your access to education, and everything else doesn't it?

A. Yes that's right. One of the other campaigns is the abortion campaign, which is done every year. This is because of the attacks that go on every year, like the Martyr and Simon amendments in Parliament, and the attacks on abortion going on in Queensland. What we'll be looking at are the attacks on abortion all around Australia, and seeing how we can combat them and what we can do about it.

THE WIMMINS CENTRE

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O'CONNOR

ACT.

Phone 47 8070 Open from 10-6 weekdays

A place where wimmin can come and relax over a cup of tea, read, research, or escape from the world.....

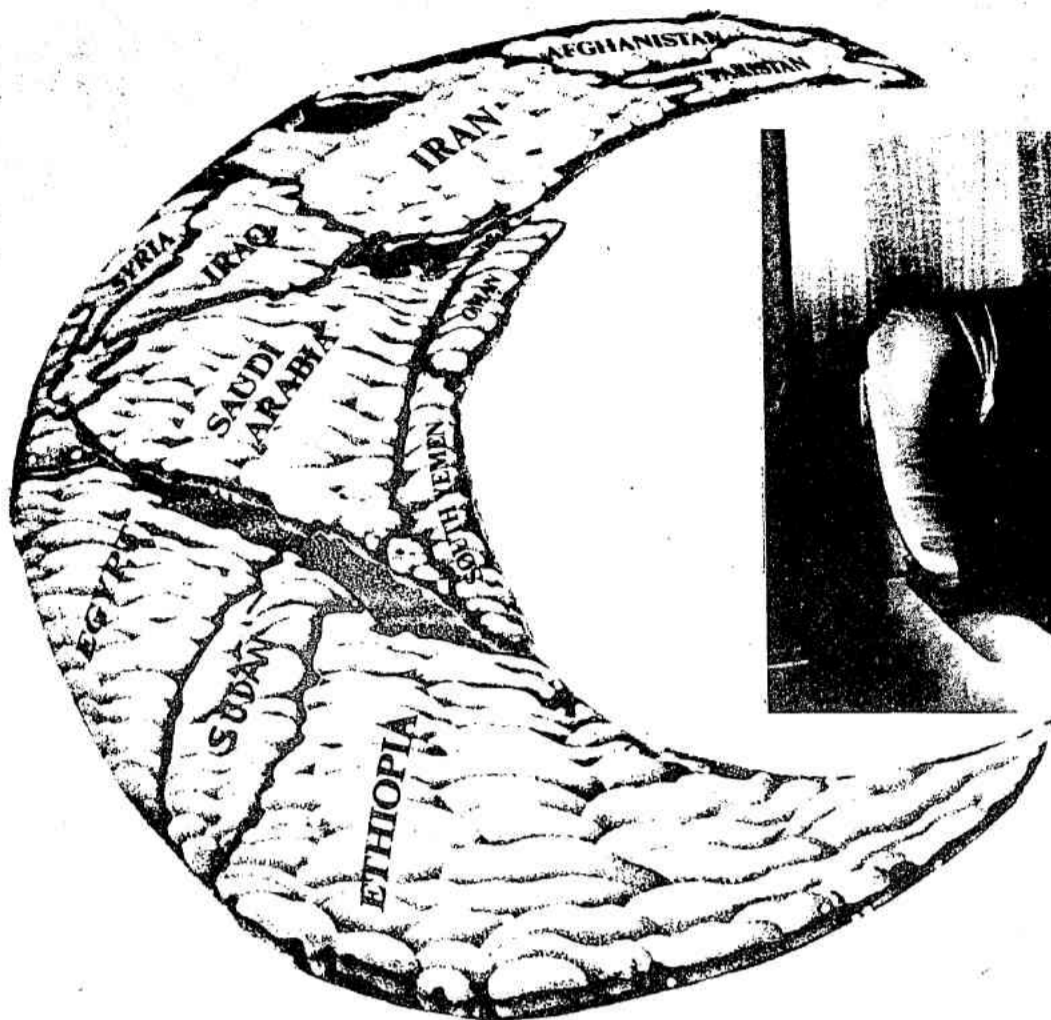
The Women's Centre is the location for:

Rape Crisis Centre
Abortion Counselling Service
Women's Electoral Lobby
Feminist Bookshop

You can also get information from various collectives on Wimmin and Unemployment, Lesbianism, Legal and Health Services for Women, and "Rouge" is on sale there.

ALL WIMMIN WELCOME

CRESCENT OF CRISIS



Pakistan Ambassador Mr R.R. Noore

The Pakistan Ambassador recently discussed in an exclusive interview with ANU's Larry Anderson, Pakistan's position in the crescent of crisis.

Anderson: *Is the temporarily existing military rule in Pakistan necessary?*

Ambassador: In order to fully understand the necessity of the military rule in Pakistan it is essential to realize that a martial law regime comes into existence only when the social and economic fabric of a country is torn apart, when normal civil laws cannot function, and when there is no longer any justice or fair play as the people see it. Mr Bhutto was deposed primarily because of internal division. There was a threat of civil war in 1977 of a nature similar to that which occurred in Iran in 1978. Consequently, when the army stepped in, almost everybody welcomed the move. A few weeks later, there was an attempt to hold elections but tempers were still running high, there was a fear that instead of the battle in the ballot boxes it would be a battle in the streets. These elections, and a following attempt, in November were cancelled for these reasons.

Anderson: *Has the Government indicated when military rule may be abolished?*

Ambassador: Our Government has tried to abolish the military rule. Unfortunately the people are not yet ready. At the proposed election, in November 1979 more than one hundred political parties were presented to the electorate. Programmes varied from self aggrandizement to next to nothing. The impracticability of elections prompted General Zia-ul-Haq to establish a high level committee to resolve the problem. It recommended that the number of parties should be reduced to not more than twelve. However, twelve parties in a country is still too many; but it was considered a tremendous improvement.

Anderson: *To what extent do the nuclear capabilities of India put pressure on Pakistan to follow suit?*

Ambassador: We have no intention of entering into any arms race, nuclear or otherwise, nor have we any intentions of manufacturing any nuclear weapons. Our nuclear programme is a research programme, it is entirely

peaceful and meant for peaceful purposes only.

Anderson: *Your late President Bhutto was quoted as saying "The Christians have a bomb, the Jews have a bomb, the Hindus have a bomb, now Islam should have a bomb."*

Ambassador: Mr Bhutto was a rabble-rouser; that was his weakness; that was his greatness.

Anderson: *What role do you see China and the U.S.A. playing in the defence of Pakistan?*

Ambassador: (Well) There are not too many illusions floating around Pakistan on the question of defence these days, we have been subjected to a number of aggressions and we have discovered that alliances don't mean much. Pakistan's defence is the responsibility of the people of Pakistan and of the defence services of Pakistan.

Anderson: *What do you think are the ultimate motives of U.S.S.R. foreign policy? Does the deterioration of Detente open the possibility of another Cold War?*

Ambassador: I am afraid we are very near a Cold War. Tensions feed on other tensions. The problem snowballs. In Pakistan we hope that a solution comes before any destabilizing effect becomes permanent. It is difficult to comment on the Russian motives. One cannot know unless one is privy to the discussions in the Kremlin.

Anderson: *Is the Militant Islam Movement in Iran and now in Afghanistan viewed with trepidation or enthusiasm in Pakistan?*

Ambassador: I'm afraid that what is really happening in Islamic countries is not properly understood by people who use the term 'Militant Islam'. 'Something is happening; somebody has mentioned Islam, therefore it is Militant Islam.' This is not correct; the two countries have different problems, the basic problem common to both these countries is that an extern-

al ideology has been imposed upon the people. Under the Shah people were being Westernised too fast; much faster than they were willing to accept, similarly in Afghanistan they are being collectivised too fast. They happen to be Muslims they fight back, so the West reports Militant Islam. It is territorial Nationalism in both cases which is resisting external pressures. Islam does not consider territorial nationalism, it adheres to 'UMMA' the concept of Universal brotherhood — and in that sense it cuts across territorial boundaries.

Anderson: *Does the Council of Islamic States recent publicity indicate increased cohesion?*

Ambassador: The Council was formed in 1971, to unify the Islamic countries — all of which had suffered from colonialism and political aggression, both past and present. Despite territorial nationalism the strands of 'UMMA' have progressively strengthened friendship and mutual co-operation.

Anderson: *Mrs Bhutto has made recent allegations that General Zia-ul-Haq's military rule is fraying, and that there are conspiracies to depose him. Are there indications of political change?*

Ambassador: Mrs Bhutto claims to be the President of the People's Party of Pakistan. She seeks confrontation with the Government. Therefore she has to claim that General Zia-ul-Haq's reign is becoming weaker. What else would you have her say? These are just political statements.

Anderson: *What is the social and political status of religious and ethnic minorities in Pakistan? What of the Pathans desire for an independent homeland?*

Ambassador: In the face of the law there are no distinctions between any citizens. There have been and still are very highly placed people who are from what one might call ethnic or religious minorities. President Ayub

was a Pathan, he ruled for ten years; his successor, General Yahya, was a Quazilbash from Peshawar, another ethnic minority. He was also Commander-in-Chief of the army. Regarding the Pathan autonomy issue, those people have never spoken of a separate homeland; it is always the Kabul Government which talks of that. Of course strains do exist but these occur even with any households. In Pakistan we do not make any distinction on the basis of ethnic origin.

Anderson: *To what extent has General Zia-ul-Haq incorporated traditional Sharia principles into the legal system of Pakistan?*

Ambassador: This is a very slow process, we had a system of our own which was changed when the British Colonial Government came in. They imported an alien system into Pakistan. It was convenient for them, it was perhaps not as convenient for those upon whom the law was imposed. We now seek to bring the existing laws into conformity with Sharia, as it propounds the principles and not the details. The details have to be worked out by the legislators in accordance with the principles.

Anderson: *What is Pakistan's economic strategy?*

Ambassador: It is a multi-pronged programme, self reliance is very important. The assistance we receive from friends, such as that received from the Aid to Pakistan Consortium, is equally important. We also receive aid on a bilateral basis from both the industrialized Western countries and Russia and China. Our strategy is based on an improvement in agriculture — but no country can progress with industrialization; hence our effort is directed towards achieving a balance between the various sectors of the economy.

(continued on page 16)

Edited by J. Jordan
and J. Ferguson
Photograph by D. Turner

TEAS has never been adequate

Since its introduction in 1974 the Tertiary Education Assistance Scheme has never provided students with an adequate living income.

The maximum allowance has always been well below the Henderson Poverty Line indicating extreme poverty for employed/unemployed single people. Eligibility for the full allowance has always been severely restricted.

Students continue to live in poverty, to skimp on adequate food and clothing, and on necessary course materials, and to drop out because of financial pressures. The plight of students is getting worse, the real value and availability of TEAS is declining.

Student Finance in 1980

In March 1980 the Henderson Poverty Line was \$73.20. The maximum TEAS allowance was \$45.15, which is probably received by less than 14 per cent of higher education students. Only about 24 per cent of higher education students receive any assistance from TEAS.

Other sources of student finance are drying up. There are very few trainee teacher awards available, vacation and part-time employment are increasingly difficult to find.

The income cut-off points for the application of the means test on parent, spouse and student incomes are low, and the abatement rates are steep.

The parental and spouse income cut-off points are both \$9,400 per year, which is only about 80 per cent of the average male wage for 1979. The abatement rate is \$1 lost for every \$4 of "excess" parental income, and \$2 of "excess" spouse income. Many parents and spouses who may be able to support a student child or spouse will not. Parents may believe they are no longer financially responsible once their child has left school, moved away from home or turned 21. A spouse may believe they are not responsible for the upkeep of a wife or husband who has left paid employment or the home to take up full-time study. Parents or spouses may withdraw financial support if a student does courses, has friends, or has a lifestyle of which they disapprove. The application of the means test enforces financial dependency which may be personally and academically disastrous for the student and cause finance problems for the family. When financial support is not available from parents or spouse extreme financial hardship can result.

The student income cut-off point for means test purposes is \$1,500 only about 13 per cent of the average male wage in 1979. The abatement rate is \$1 lost for every \$2 earned above \$1,500. For those students who can find part-time employment there is a high risk of academic failure or dropping out because of the severe pressures on their time.



Expenditure on the necessities of day-to-day living varies among students. A survey carried out among students at Armidale CAE found that basic living expenditure per week was about \$53 for students living with their parents and over \$75 for students living away from home. Estimates by the Financial Aids Officer at the University of Melbourne were about \$86 per week for students in flats and houses, and \$96 for students in residential colleges for those weeks they were in residence. The preliminary findings of a national survey of tertiary student finances carried out by the Commonwealth Department of Education in 1979 show an average tertiary student expenditure of approximately \$64 per week. This figure includes students living with their parents as well as those living away from home. The above figures don't include items like entertainment, cigarettes, alcohol, presents. The estimated expenditure on basic necessities by students living away from home is well above the Poverty Line (measuring "extreme poverty").

Expenditure by students is often well below the level of costs of a barely adequate living. Students skimp by not buying required text books and necessary stationery, they underspend on clothing and food - "rice, chips and gravy" is a common order in student cafeterias.

Students go into debt, and they drop out because of financial problems. According to the survey carried out last year by the Commonwealth Department of Education students are going into debt or drawing on savings at an average rate of \$327.40 per year or \$6.26 per week. For over a quarter of students annual expenditure exceeds annual income by more than \$1,000.

The Decline of TEAS since 1974

In 1980 the financial situation of students is much worse than it was in 1974 when TEAS was introduced.

At 1980 prices the maximum TEAS allowance in 1974 was \$52.81, compared to \$45.15 today. In 1974 the maximum allowance was 75.4 per cent of the Henderson Poverty Line. Today it is 61.7 per cent.

Eligibility for maximum allowance has steeply declined as the parental and spouse income cut-off points for means testing has declined from 100.1 per cent to 80.1 per cent of the average male wage in the previous financial year. The student income cut-off point has dropped even further in real terms - from 28.3 per cent to 12.8 per cent of the average male wage in the previous financial year.

The TEAS incidentals allowance has remained at \$70 for CAE students and \$100 for university students while

course related costs and general service fees have risen steeply especially at some colleges. Course related costs and fees average \$319.90 per year, according to the 1979 Department of Education survey.

There is less finance available from trainee teacher awards in 1980. In 1974-75 State governments spent \$87.9 million on teacher education awards. In 1978-79 less than half this amount was spent in real terms.

Consequences of inadequate TEAS

It has already been mentioned that students suffer personal strain because of enforced dependency on parents and spouses. They skimp on essentials for their academic work and their physical health. They go into debt and they drop out when the financial strain becomes too great.

Inadequate student financing has serious implications in terms of the access to tertiary education of working class people and people from disadvantaged groups - in particular women, mature age students and country students. It is those on low incomes who have less opportunity to prevail on their family for financial support. Young women are less likely to get parental financial support for tertiary education than young men, women have more difficulty getting commercial loans than men, mature age women often have difficulties getting and maintaining financial support from their spouses. Mature age students generally often have financial commitments and dependents which they cannot hope to meet or support on a TEAS allowance at its present level. Country students often have greater difficulty getting paid vacation employment, and may have higher travel and living costs.

Professor Peter Karmel, Chairman of the Tertiary Education Commission, pointed out in November last year that a significant reason for the decline in the proportion of students proceeding straight from school to higher education is the fall in the value and availability of student finance. People want higher education but they just cannot personally afford it.

Without adequate student finance tertiary education will become the preserve of an elite - younger men from wealthy homes.

Barbara Preston
Education Research Assistant AUS



SOUP KITCHEN + { PUBLIC MEETING }

WEDNESDAY
12 - 2 PM
1 PM, MEETING
UNION COURTYARD

Accommodation: Any Better?

The figures on student poverty cannot be too often stated (see p.14). T.E.A.S. stands at 55% of the poverty line for those 14% who receive the full allowance. It is not received at all by over 70% of tertiary students. The poverty line (\$74 per week for a single person) is the level at which an individual is said to be living in "extreme poverty". At about 120% of \$74 per week a person (who might be a student) is said only to be "poor". That is, the level at which an authoritative 1980 Melbourne University Survey for potential students suggested a student could study in better than oppressive conditions to her or his academic progress. ANU Reporter - more conservatively - reported that a student would require at least \$65 per week to stay at University in 1980.

Financial pressures must be accredited as a major factor in "drop-out" rates. Full-time undergraduate enrolment at ANU has fallen by 12.75% since 1976. A.U.S. reports that 60% of students interviewed at the State College of Victoria in 1977 and 1978 had requested leave from study because they were unable to cope financially.

It is obvious, then, that "University" cannot be conceived simply in terms of academic pursuits and removed from the Welfare concerns of its population. To remain viable, as "open" universities, and even to erode the class biased nature of the availability of tertiary study, tertiary institutions in Australia must be awakened to the needs of students. While

appeals for government assistance continue to fall on deaf and unsympathetic ears, Universities must acknowledge responsibility to make all possible assistance available to students to avoid government attempts to undermine University availability to any but the elite - white, young, middle class, men.

Housing - a place to live - is pretty, bloody basic to a person's ability to study! This is our most expensive need with many students paying between 40 and 60% of their weekly incomes on rent. A pretty sorry state of affairs that this should be the case while University policy is run on bases such as those of the market place. Profit could be extracted from students houses and flats, "because (a) committee could see no reason why the university should forgo part of its income". In answer it was suggested that students could chose not to live in university owned accommodation if it was too expensive by a senior administrator of the A.N.U. Presumably he meant the "open" market, for the government sector housing in the A.C.T. is closed to students. The choice of the market for students means the choice between accommodation which is too expensive and that which is not only too expensive but which is bigoted against students and group tenancies.

The university remained similarly unprepared to consider bailing out students living in halls with subsidization of their budgets to cover the cost of the conversion of their heating systems from oil to electricity. Policies were being justified because these were "welfare" areas and not the responsibility of the University: and thus ANU becomes more exclusive and less justifiable as a large expenditure of public money as time goes on.

That was March and campaign was started to challenge the underlying

policies just outlined. It was challenged that the university must abandon the market rent policy, must be prepared to subsidise student accommodation, to listen to student articulation of student needs and lower rents in areas of demand and to increase the availability of housing stock to students. It was demanded that rents be immediately lowered in university owned accommodation, without meals provided, to the same level as that charged of low income earners in government housing. The D.C.T. (government housing) charges the individual tenant 20% of her/his income in rent, as statutory declared.

Much action has so far been seen in the campaign and this has undoubtedly had a significant impact on the changing attitude of administrators of this enterprise (university). The rent strike has received wide support in the houses and flats and has spread to halls of residence. Over 100 of us participated in a sit - in on two floors of the Chancelry - the decision-making corridors - for one night in April. We got embarrassingly (for the Admin.) national media coverage by protesting at this year's graduation ceremony. Many of the graduates jointed us in our good-spirited commotion making.

The Co-ordinating Committee for Student Accommodation has accepted - in response to student demands - that the representation of students on the committee be increased to six. It has recommended that market rents be no longer the policy of the university for students in its houses and flats. It has agreed to reassess in the light (partly) of student needs the decision of Management Committee to withdraw ANU from the consortium running Narrellan House. It has agreed to consider subsidising the heating conversion cost to the Halls of Residence.

This is all movement in the right direction but these are, as yet, only small steps; and what is clear to those of us present at that Committee is that without student pressure the committee's attention would gladly wander elsewhere. They still seek to make decisions on the basis of accounts balancing, regardless of student need. The Vice-Chancellor's representative on Management Committee still believes that

"there is a misapprehension that students are underprivileged. To agree that students are poorer than other sections of the community is false ... Even the provision of low cost accommodation is not deserving because students are affluent".

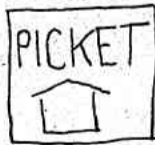
But with further demonstration of the concern we have for our welfare (and, therefore, educational) needs, people like that can be overcome. In T.E.A.S. week we ran a soup kitchen in the Union on Wednesday, at lunchtime. We will again this week. And with the soup, this Wednesday, in the Courtyard, we will give away words! There will be a public meeting on Wednesday the 12th June with speakers and debate in the Union Courtyard. On the last Friday of term (the 14th June) there will be a picket outside the University Council meeting which will hear reports from Committees on accommodation issues.

And remember, they are only issues while we make them so. With such substantial changes in sight it is important to consolidate the accommodation campaign now. Join the Rent Strike, attend the public meeting and then picket council. And ... come back with lots of energy next semester!

Robert Griew

UNIVERSITY COUNCIL

CHANCELRY BUILDING



FRIDAY 9AM

STATUTES COME AND GO, BUT THE A.N.U. COUNCIL GOES ON... AND ON... AND ON...

Perhaps you're wondering why the ANU Council spent a total of 3½ hours debating student organisations and the Student Organisations (Amenities and Services) Statute at its meeting on Friday May 9. Well, so am I - but since I was there perhaps I should try to explain.

Why a statute?

The Council, being a serious assembly of prominent citizens¹ does not make statutes merely to remind its members of their own importance.² This particular statute was necessary because Parliament had amended the ANU Act. Section 29A of the Act now requires that where the University collects money for use by student organisations it ensures that the money collected is used for the provision of amenities and services which are not of an academic nature and which are "of direct benefit to the University".

Such amenities and services must, moreover, be provided for all students paying the General Services Fee. The reason for this provision is that all such students do not belong to the organisations which receive their money. *Membership* is free (more on this later) and voluntary.³

So how does the Council ensure that the General Services Fee is spent only on amenities and services satisfying the above conditions? It makes a statute (Council ensures almost anything by making a statute. Admittedly not much of its business is devoted to making statutes, but most of its business does not ensure anything). The statute names student organisations which the University recognises⁴ and lists in a schedule those amenities and services and classes of amenities and services⁵ to which it declares that Section 29A applies (i.e. which each organisation may spend money on).

More rules

There is still a little more to it. The amenities and services which Council declares to be allowed must exclude payments to national bodies other than national bodies which encourage sport or other recreational activities, promote the interests of students in some particular educational, cultural or social field or promote the interests

of postgraduates. Hence the Australian Union of Students is out of bounds.⁶

Note, by the way, that these restrictions apply only to money coming from the General Services Fee (or equivalent). If, as one Council member suggested, the Students' Association were to have a monster raffle (though I don't see why anyone would buy tickets for some of the SA's current crop of monsters) the proceeds would be its own money and could be used for such purpose as it saw fit.

Representation on committees.

A draft statute had been presented to the Attorney-General's Department for comment and they had objected to sections of the schedule on two grounds. One was a minor technical point which the Assistant Vice-Chancellor said at one point he was going to explain (though I don't think he ever did). The other related to the 'Representation of students on committees'.

That wording was apparently not allowed under the Act, according to the A-G's people. Neither, it seemed, was 'Promotion of the interests of...' It was suspected⁷ that this might relate to the requirement that an organisation must provide services for all students; it could hardly represent non-members.

In order to get something done it was decided to approve the draft statute excluding the representation sections, and invite the Government to consider 'Promotion of the interests of...'

The Statute.

So we passed the Statute, which on being blessed by the Governor-General has the force of law. You might find this rather boring and anti-climactic but it's the only Statute I've ever been involved in the passing of.

Fees.

Membership of (e.g.) the Students' Association is free. Why not, the Vice-Chancellor asked, have a membership for S.A. (for the answer see later)? That is, those who wished to be members (as indicated by their ticking of boxes) would each pay a membership fee (say \$2.50) on top of the General



Services Fee.

This would then give a source of income which was not compulsorily collected; as such its expenditure would not be limited by the Statute.⁸ It could be used for sending telegrams of solidarity to the North Seychelles Independence Movement, paying AUS affiliation fees, setting up an SA President's Benevolence Fund, etc.

But there was no need to stop there; let's make it *compulsory* for student organisations to have membership fees, Prof. Low proposed. He cited Senator Carrick's⁹ statement that "it is the objective of the Government that a student who indicates his or her intention not to join the Association should pay a lesser fee";¹⁰ a compulsory membership fee would ensure this effect.

The V.C. was supported by the Liberal parliamentary representatives, who evidently saw nothing illiberal in compulsion. Senator Rae proposed that the Council only recognise student organisations which charged membership fees.¹¹ At this point members of Council, exhausted by the morning's hard talking, took a 115-minute lunch break.

My reply to the V.C.'s proposal.

Over lunch various caucuses and sub-committees convened¹² and the meeting resumed ten minutes late. Mark Corbould and I foreshadowed a motion, in response to the V.C.'s proposed measure, that would in fact prevent student organisations in receipt of General Services Fee revenue from charging membership. In opposing both compulsory and voluntary membership fees I made two points.

Firstly a membership fee would reduce the number of eligible students who opted to join an organisation. It seems a reasonable principle that student organisations should as far as is feasible be run by students, and as many as possible.

But my main point was that a membership fee for a student organisation funded from the General Services Fee would be unfair to students.¹³ Members of an organisation determined (within some limits) where its funds went - but those funds came from students. To require that a student pay a fee to participate in decisions on the spending of that amount which he/she had already paid would amount to a form of taxation without representation.¹⁴ I am shocked that our Vice-Chancellor should sponsor such an

A.N.U. JOURNALISTS' ASSOC.

On Tuesday June 3rd the inaugural meeting of the A.N.U. Journalist's Association was held in the music room adjacent to the Union Board Room, with approximately twenty-five people present.

The major impetus behind the foundation of this association has come from Larry Anderson, who informally chaired this meeting. The main reasons for the formation of this organization, are that, 1. It is felt that there is a lot of talent within the University that is as yet untapped, and 2. That there are a lot of newsworthy sources around Canberra, that are also

untapped.

Preliminary enquiries have shown a huge response from various sections of the community, especially parliamentarians and embassy staff around Canberra.

Various technical aspects of the associations formation were discussed at the meeting, which concluded with the election of office bearers. These people will hold office until a constitution can be worked out and other technical details finalised.

Meetings of the A.N.U. Journalist's Association will be held every Monday at 6.00 pm at a venue to be

agreed on at the next meeting, which will be held on Monday 9th June at this time, in the music room adjacent to the Union Board Room.

Crescent of Crisis continued from p.13

Anderson: *What efforts have the Pakistan Government made in meeting the basic needs of the Afghan refugees? What assistance has Pakistan received in accommodating these refugees?*
Ambassador: We have received limited aid from the Red Cross and U.N.H.C.R., but it is very little compared with the total requirement. Such events are always a great strain on the economy of the receiving country. We are providing shelter, sanitation and food, etc. to the refugees. All this requires funds, we have received only aid for food and limited

All those interested in interviewing, editing, news photography, typing and other journalism oriented fields are welcome at all meetings.

Garry Klein
Provisional Secretary.

medical supplies. The question of refugees is a humanitarian problem. Somebody in trouble is coming, do we close our doors? or close our eyes to this plight? There is a conflict here between economic and humanitarian considerations. With us the latter seems to win.

Anderson: *Is Pakistan making an attempt to re-enter the Commonwealth?*
Ambassador: I'm not aware of any application by the Government of Pakistan for membership. However let me say that there has been a lot of talk on all sides regarding this issue, some of it by very responsible and respected people.

undemocratic notion.¹⁵

The V.C.'s argument relating to Senator Carrick's remarks is not of great significance. Having students who choose to join the S.A. pay a higher fee may be mathematically equivalent to having those who choose not to join pay a lower fee, but it is not what Senator Carrick meant and has no value as a means of appeasing the Government.

Council goes wisly-washy.

Council decided to disagree with both the Vice-Chancellor¹⁶ and me. It resolved that a student organisation *could* charge a membership fee if it wished.

While I support the existence of student organisations and believe that ideally they should be administered by students, I find it impossible to accept Council's pretext that the decision made protects the autonomy of student organisations while the alternatives did not. My proposal was not to prohibit the charging of membership fees — it was to prohibit simultaneous charging of membership fees and receipt of General Services Fee revenue (which, remember, is compulsorily collected). By what perverse logic do the rights of some students become more important than the rights of all students?

One reason for Council's decision is, of course, that it was the easiest (essentially nothing was done). Perhaps another reason is ideology — disenfranchisement of those unprepared to buy a vote favours the entrenched rulers, so the decision represents one Establishment offering help to another.

Anyway, as an undergraduate student representative (and as such deserving of rather more attention on undergraduate student matters) I was not amused. I don't know whether you are. You're probably bored to tears by the whole thing. But I hope you now know a little more about how Council works (and talks).

NOTES:

1. Its membership includes the Chancellor; V.C.; Deputy V.C.; academic staff members from the Research Schools and the Faculties; members elected by general staff, undergraduate and postgraduate students and Convocation; the S.A. President; two Senators; two M.H.R.s; and

several appointees of the Governor-General.

2. Except perhaps in the case of the Academic and Ceremonial Dress Statute which solemnly lays down the colours and shapes of gown to be worn by the various ANU entities. Evidently no-one realised how pompous and stupid it sounded.

3. A student may elect to belong to any or none by ticking the appropriate boxes on his/her form. However, payment of the General Services Fee is no more voluntary than paying tax (and avoidance is much harder).

A small number of students withheld \$18 this year, arguing that it amounted to a compulsory S.A. fee. After much wailing and gnashing of teeth in the Chancery the outstanding fees were paid anonymously; the popular theory is that the Vice-Chancellor paid them out of his entertainment allowance.

4. Union, Sports Union, Students' Association, Law Society, Research Students' Association.

5. No, I don't know the legal differences between amenities and services and classes of amenities and services. I'm sure it's quite simple but I didn't want to ask such a silly question.

6. But intervarsity Rugby League is not. This strikes me as being a little odd — I have always been impressed by the similarities between AUS Councils and League scrums (especially the time-wasting and eye-gouging). Moreover, if AUS "heavies" were to put a little less effort into being AUS heavies they could probably claim it to be recreation.

7. The A-G's Dept., perhaps because it was fed up of the ANU Act (which actually has probably kept half of them employed for the past eighteen months) was quite happy to say what was unacceptable but wasn't interested in suggesting anything else.

8. In other words, having a membership fee would be expedient. You don't get to that level by taking account of any other considerations.

9. John Carrick was the Minister for Education while several attempts were

made to draft the amendments to the ANU Act. Undoubtedly his impressive performance in this difficult period led to Mr Fraser giving him a more difficult portfolio.

10. Hansard, Senate 23/4/80.

11. Which would be interesting, since we'd just passed a statute naming specific organisations which we recognised.

12. I wasn't there; since the first meeting I have gone elsewhere since I consider partaking of free lunches not to be part of my function on Council.

13. It might be noted here that I am elected to Council by undergraduate students. My electorate therefore includes members of the Students' Association and about 800 others.

14. And those paying the membership fee for an organisation would assume a disproportionate level of control over the organisation. Suppose that an organisation which receives \$18 per student from the General Services Fee has a \$2.50 membership fee and 60% of students decide to join. Then that

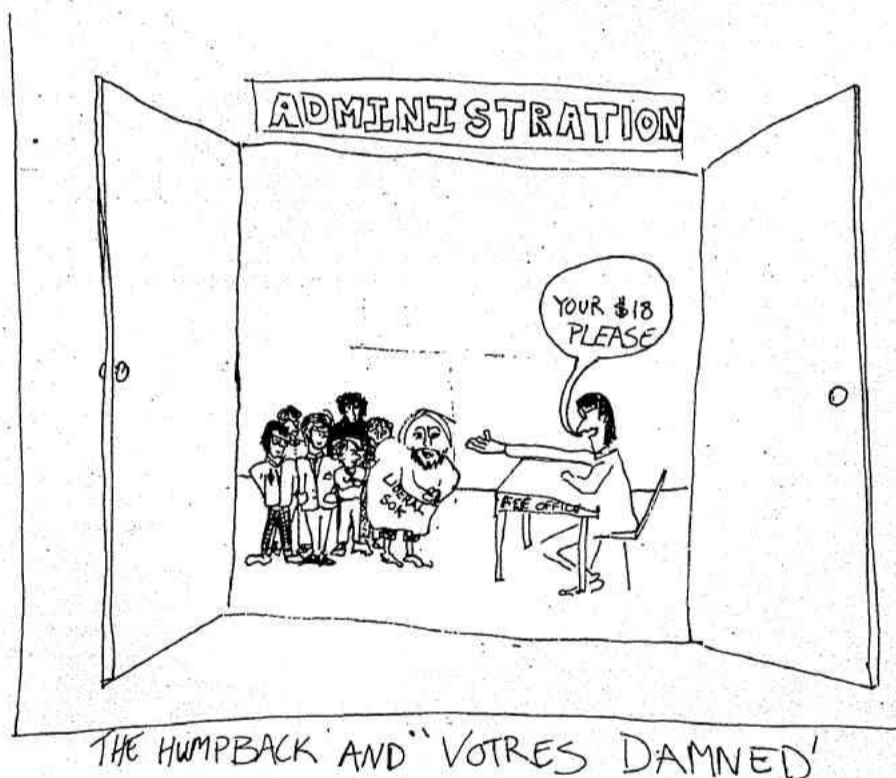
60% would provide 63.2% of its income while having 100% of its votes.

15. Perhaps it was a substitute for his cancelled trip to Moscow. (The Chancellor and V.C. cancelled a visit to sign an agreement with Moscow State University in order not to upset the Government. You might disagree with that principle, but you must agree that the money saved on air fares, etc. can be put to better use.)

16. Disagreeing with the V.C. might be viewed as indicative of good taste. However I suspect that a stronger consideration was that most of the recognised organisations would not wish to charge fees — hence any organisation would not wish to charge fees — hence any organisation forced to charge a membership fee would make it \$0.01.

Ian Rout
(with assistance from Mark Corbould)

S.R.I. spelling at Mr Rout's request.



A.N.U. UNEMPLOYMENT ACTION GROUP

The A.N.U. Unemployment Action Group isn't aimed at employment for graduate or undergraduate students. If graduate students have projects that would be campus/community beneficial, then job creation funding could be used. Similarly undergraduate students who are forced to become part-time or withdraw because of financial reasons, could be employed on such projects.

Both groups and other non-academic members of the community, because of the difficulties of unemployment posed on them, should be able to find information and



ideas to stimulate their skills and interest in their present and future work.

Perhaps massive (or even large!) amounts of money will not provide the

answers. It is a matter of people thinking, expressing and working together with their ideas to look at what resources we've got and then they can be utilised to achieve different objectives. People's expectations of society could be anticipated to change if they consider the causes of unemployment, the inefficiencies of various traditional fields of employment, and the dissatisfaction many people feel in their work situation and the point of their area of work.

The Unemployed Exhibition was held last week in the

ANU Arts Centre. It displayed numerous community and proposed campus projects to give people an idea of the community responses to unemployment. It was also to encourage and interest people to participate in an ANU resources centre — for things they would like to see happen on the campus and in the community which are relevant to their own ideas of employment for themselves and how they could see others usefully employed. The resources centre is being established at "F" Block Childers St. (opposite 2XX); if you have any ideas drop in.

BLACK LIBERATION



On Tuesday April 15, Bennie Bunsee, Editor of IKWEZI*, spoke at the A.N.U. He was making a tour of Australia with the objective of enlightening us about the nature of the problems faced by Black Africans in Southern Africa as well as revealing some encouraging reports on the progress of their liberation.

Bennie opened his first talk, when the meeting was interrupted by a loud and angry young man who accused him of being a communist, and stormed out of the room. Bennie never denied the Marxist-Leninist nature of his journal and its full support for ZANU. It was interesting to note the tone of the meeting: if that loud and violent outburst was the alternative to Mr Bunsee's "communism" everyone else present would have followed Bennie without doubt (except perhaps for those who wanted to have a go at the young man).

Bennie quietly continued. He described the three major forces at work in Southern Africa today: Western finance in the form of heavy investment; Soviet imperialism in the form of militant action; and African nationalism, culminating in the formation of various movements and parties in the region, recognized as having popular support.

The Western press reports frequently discuss Southern Africa using anti-apartheid sentiments as their lever for gaining support and sympathy from their readers. Reporting about anti-apartheid movements and the progress or lack thereof in that direction, the implication is made that the termination of this policy will 'right' South Africa. Bennie's point is, that this is not the true nature of the struggle in South Africa. Rather, it is only when the land is redistributed fairly to those who first occupied it, will Black South Africans achieve their goals. This is the African perspective.

Western investors would perhaps be more interested in maintaining the present status quo in South Africa in order to maintain their investments and profits. American interests in Zimbabwe will also be important to watch for the U.S. is fully aware of the mineral resources of that country. Bennie said that Zimbabwean and African national interests in general were not against trade as long as it was on an equitable basis.

Commenting on Russian imperialism Bennie pointed out the very quiet, (in our press) almost overnight changes which had occurred in Eritrea and Angola. He said movements like the Black Consciousness Movement in South Africa, and ZANU, in Zimbabwe, were fully aware and wary of Soviet 'agents' within their countries. The African National Congress, for example, has Moscow affiliations and gets its publications made at low costs to themselves, in East Germany. In Zimbabwe, Robert Mugabe is quite wary of Joshua Nkomo's-Moscow connections.

Bennie went on to talk about ZANU's victory and the implications for the region in general. Firstly, the

results revealed just how much real mass support Mugabe has. He felt Mugabe's most important step now was to consolidate his power and support. He is a Marxist but his programme must be seen as a long-range thing, not sudden. He cannot be allowed to betray his commitment to redistribute land, and end general inequalities in education, and health services in the country. Again, he is not against equitable trade.

Ultimately the discussion came around to concentrating on South Africa or Azania the South African name, meaning Black Mans' Land. Bennie felt the whites in Azania were quite scared by ZANU's overwhelming victory. At the same time, Black Azanians must be greatly encouraged by it.

At present South Africa is a policeman in the region. It is a fully developed country with enormous mineral wealth in particular in gold and diamond deposits. Its land is, in parts, very rich and agriculturally prosperous. African countries, are trading with Azania, not because they approve of the regime but because it is economically realistic.

As mentioned above, it is the "policeman" of the region, and has the funds to do so very efficiently. It maintains its wealth by forcing Blacks, to be citizens of Homelands or "Bantustans" as they are called, composing 13% of the land. The rest belongs to "South African citizens". Blacks are allowed into the cities to work, (they cannot possibly survive on the Homelands) on a 6, 12 or 24 months basis while carrying their passes which read:

"This is to certify that
..... is not a citizen
of South Africa."

The quota of passes can be altered as the requirement for labour fluctuates - making the Bantustans a

labour pool. Those caught without their passes, or with expired ones are forced back or fined. The result is that the government earns considerable revenue while the Africans' already poor incomes is further reduced.

About 60% of the Blacks live on the Bantustans at any one time, often in broken families (i.e. just the mother and children while men go to the city for jobs - their wages are higher than women's).

The other restrictions limiting freedom of speech, freedom of movement etc. result in a large number of arrests, imprisonment, torture, etc.

Bantustans were a promise of independence to Black South Africans - giving them a taste of the idea but never fulfilling it, for they are dependent financially on South Africa. Industries are set up nearby as well, so that cheap labour can migrate on a daily or weekly basis without any cost or inconvenience to whites. The result is a feeling of frustrated hope and anger. These artificial constructions can be the basis of real support for the struggle, a pool of resentment, or possible bases for guerilla strategy. They are highly politicised and aware of the injustices against them.

The conversation inevitably led to the progress of the struggle in Azania to date and the discussion of the "What if" situation of a Black-ruled South Africa.

The most widespread organisation in Azania appears to be the Black Consciousness Movement. As a result of the "Bantu Education policy" Black Azanians are to be educated in their "homelands" language in the early years. Universities for Blacks have been set away from cities in remote areas. The result is something other than what the government intended. As Bennie said, once you are literate you can read anything,

and you can't kill an idea. So these 'Bush' universities are centres where ideas develop and spread. The Black Consciousness Movement is helping to re-educate Azanians. Instead of believing that Dingane's battle at Blood River was a "senseless murder of white liberators" as the South African government would teach it, Africans are learning their history from an African perspective. Dingane was a clever military strategist. Despite their lack of gunpowder his forces won. He is a hero. Africans are unlearning the ideas told to them - like the one about whites and Africans reaching the area at the same time. The result is a pride and dignity in their culture and a growing awareness of the struggle.

So, the question appears from a white perspective - what will happen to whites in South Africa under a Black African government?

Bennie had several points to make on this. First of all, they would be welcome to stay but must realise that the 80% of the population which is not white will set the conditions of land redistribution and power changes. Whites would have to accept a change in lifestyle based on more equitable distribution, and majority-ruled decisions.

Are Black South Africans racist? Would they want revenge?

Bennie said that racism is based on exploitation of one group for the benefit of another. It is practised primarily for material gain. Blacks are not exploiting whites. They are not inherently racist and have no basis to be so.

So, the general picture painted by Bennie's description is one of a country ruled by the majority of people where Azanians occupy some of the better land, not just 13% of the country, and where this principle of equitable and just distribution of land is realised. Azanians will learn their own history, will realize normal health and education services now available to whites. None of this is unreasonable, nor is it as frightening or horrific as the young man who interrupted the talk was.

Finally, Bennie said Azanians are building a broad cultural basis now more and more. They are writing poetry, prose and music which conveys their sensitivity and their sense of dignity which has been taken away from them in the past.

* IKWEZI is a Black liberation journal of Southern African political analysis. Subscriptions for students cost \$10 and the address is 8-11 Victoria Centre, Nottingham, England.

(IKWEZI at present, publishes when it can afford to and relies on donations and subscriptions to keep going. They are very poor.)



WHAT'S IN THIS BLACK 'SHIT'

It is not the steaming little rot
In the toilet bucket,
It is the upheaval of the bowels
Bleeding and coming through the mouth
And swallowed back,
Rolling the mouth,
Feeling its taste and wondering what's next like it.

Now I'm talking about this;
'Shit' you hear an old woman say,
Right there, squeezed in her little match-box
With her fatness and gigantic life experience,
Which makes her a child,
'Cause the next day she's right there,
Right there serving tea to the woman
Who's lying in bed at 10 a.m. sick with wealth,
Which she's prepared to give her life for
'Rather than you marry my son or daughter.'

This 'Shit' can take the form of action;
My younger sister under the full weight of my father,
And her face colliding with his steel hand,
'Cause she spilled sugar that I worked so hard for'
He says, not feeling satisfied with the damage his hands
Do to my yelling little sister.

I'm learning to pronounce this 'Shit' well,
Since the other day,
At the pass office,
When I went to get employment,
The officer there endorsed me to Middelburg,
So I said, hard and with all my might, 'Shit!'
I felt a little better;
But what's good is I said it in his face,
A thing my father wouldn't dare do.
That's what's in this black 'Shit'.

Black Poets in South Africa
Edited by Robert Royston
(Heinemann, London, 1973)

YES MANDELA, WE SHALL BE MOVED

Yes Mandela, we shall be moved.
We are men enough to have a conscience.
We are men enough to immortalize your song.
We are men enough to look Truth straight in the face.

To defy the devils who traded in the human Spirit

For Black cargoes and material superprofits
We emerge to sing a song of Fire with Roland

We emerge to prove Truth cannot be enslaved
In chains or imprisoned in an island inferno
We emerge to stand Truth on her two feet We emerge

To carry the banner of humanism across the face of the Earth

Our voice in unison with our poets proudly says
'Change is gonna come!'

Keorapetse Kgositse, 1971.

Seven South African Poets
Poems of Exile



Nonzamo Winnie Mandela

TO WHOM IT MAY CONCERN

Bearer
Bare of everything but particulars
Is a Bantu.
The language of a people in Southern Africa
He seeks to proceed from here to there
Please pass him on
Subject to these particulars
He lives
Subject to the provisions
Of the Urban Natives Act of 1925
Amended often
To update it to his sophistication
Subject to the provisions of the said Act
He may roam freely within a prescribed area
Free only from the anxiety of conscription
In terms of the Abolition of Passes Act
A latter day amendment
In keeping with the moon-age naming
Bearer's designation is Reference number 417181
And (he) acquires a niche in the said area
As a temporary sojourner
To which he must betake himself
At all times
When his services are dispensed with for the day
As a permanent measure of law and order
Please note
The remains of R/N 417181
Will be laid to rest in peace
On a plot
Set aside for Methodist Xhosas
A measure also adopted
At the express request of the Bantu
In anticipation of any faction fight
Before the Day of Judgement.

Black Poets in South Africa
Edited by Robert Royston
(Heinemann, London, 1973)

BLACK POWER POETRY

writings
from the
Azanian
struggle

LETTERS TO MARTHA

After the sentence
mingled feelings:
sick relief,
the load of approaching days
apprehension —
the hints of brutality
have a depth of personal meaning;
Exultation —
the sense of challenge,
of confrontation,
vague heroism
mixed with self-pity
and tempered by the knowledge of those
who endure much more
and endure ...

Dennis Brutus
Letters to Martha
and other poems from
a South African prison.
(Heinemann, London, 1960)

LETTERS TO MARTHA

One learns quite soon
That nails and screws
and other sizeable bits of metal
must be handed in;

and seeing them shaped and sharpened
one is chilled, appalled
to see how vicious it can be.
— this simple, useful bit of steel:

and when these knives suddenly flash
— produced perhaps from some disciplined anus —
one grasps at once the steel-bright horror
in the morning air
and how soft and vulnerable is naked flesh.

Dennis Brutus
Letters to Martha

A TRUE QUOTATION

"The Post Office is too
extravagant in its use of staff.
You have two men doing a
job which one man can do
with a non-white assistant."
— G.A. van Coller, M.P. for South
Coast.



Siddha Yoga

Why Meditate?

When we consider the pattern of our life, and compare it to that of others, we notice that, despite the apparent diversity, we all share one thing in common — through all the actions we perform we hope to increase either directly or indirectly the satisfaction and happiness we feel we can attain in life. For example, we look for this happiness in our work, our relationships, our families, our possessions, and in pursuing our different skills, hobbies, and entertainments. Certainly, all these things can give us what we're looking for — but only for a while.

That's because our happiness doesn't really come from outside. In fact, the source of the joy we are looking for is within us. Our outwardly directed activities and experiences can sometimes appear to satisfy us, but their effect is usually temporary, and it becomes just a matter of time before we begin seeking for a new stimulus, hoping to experience again that fulfillment and satisfaction. However, when we touch that inner joy directly, it permeates every aspect of our lives. We feel it no matter who we are with, what we are doing, or how the world treats us. It is for this reason that we meditate. Meditation is being in touch with ourselves. It is the process by which we learn to live in contact with that inner place which is the source of our joy.

What happens when we Meditate?

Contemporary researchers have established a high correlation between meditation and improved physical health, emotional stability and ability to withstand stress. But meditation is much more than a good way to relax.

In meditation we go beneath the accidental circumstances of our lives,

beyond personality and life-dramas, to the simple sense of being which is the foundation of the personality.

At this level, there is no sense of separation from others. There is no fear, no insecurity, no anxiety. This is the Self, which is also called the soul, the inner consciousness. Not only is it the source of our happiness and peace, it is also the place where we connect to the universe. Meditation is simply a process to turn our attention inward, toward the Self.

We are all accustomed to turning inward in sleep. The state of meditation is as natural as sleep. Through regular meditation, we begin to experience our innate perfection, love and strength.

What is a Siddha?

A Siddha is a person who has attained the state of perfect self-realization. Because such an individual lives in the experience of identity with everything in the universe, he (or she) is totally free.

The great value of a Siddha's company is that such a one can pass on his/her own state of freedom to other people. He or she can give others a direct, tangible experience of the inner Self by awakening their dormant spiritual potential, and can then guide them through all the stages of the spiritual process, until they reach the final goal. The means by which a Siddha awakens others is called shaktipat, literally, "transmission of divine energy". Through a touch, a word, a look, or even a thought, the Siddha Guru (i.e., 'spiritual master') transmits to us a spark of his or her own fully unfolded spiritual energy, thereby activating the corresponding energy in us.

As well, certain disciples authorised by the Siddha who have studied and progressed sufficiently toward the goal are themselves able to act as channels for the

transmission of this energy. In this way, a person can easily become established on the path of meditation, without having been in the presence of the master himself.

This awakening marks the beginning of a far-reaching process of inner unfoldment which releases all one's latent skills and abilities, and removes the physical, mental, and emotional blocks which keep us from knowing our innate divinity. This process is called Siddha Yoga.

As Siddha Yoga unfolds, meditation occurs effortlessly, and one's experience of living is gradually transformed.

The speed with which one reaches the goal depends upon the degree of one's interest and effort. However, there are certain effects which are felt immediately.

Daily life takes on richness and balance, and we become more skilful in our activities. The heart begins to open, and one feels spontaneous love. We begin to discover joy in even the most routine activities.

The unique quality of Siddha Yoga is its naturalness. It is completely individual and everyone who practices it has the experience appropriate to his or her situation.

Thus the practise of Siddha meditation is of immense value for all, equally, regardless of such 'external' distinctions as age, sex, race, beliefs (or none), social or economic status, or background. Because it unfolds naturally and automatically, one can practise it without imposing any special conditions, whatever one's circumstances.

For the student of Siddha Yoga, there is no division between spirituality and the world. As Siddha Yoga unfolds, one comes to see that the world itself is spiritual, and one's work, one's relationships, the whole process of one's life become the stage for inner transformation.

Swami Shankarananda in Canberra — June 9-16

Swami Shankarananda is a disciple of the great living master of meditation, Swami Muktananda. He was formerly a professor of English Literature at the Indiana University.

After leaving academia in 1970 and travelling the world studying various techniques and paths aimed at expanding one's potential, Shankarananda met Swami Muktananda in the little Indian village of Ganeshpuri.

After studying under Muktananda for nearly four years and spending more time travelling, he eventually underwent the ancient sannyas initiation into the order of Saraswati monks, becoming Swami Shankarananda.

He is in Australia for three months conducting Siddha Yoga meditation workshops, Intensives and seminars, concentrating on the effect of people's minds on their lives.

His talks and writings are enjoyable, informative and illuminating.

The following programmes will be conducted during his stay in Canberra:

1. **Meditation And Your Inner Potential** (A free introductory programme) 7.30 to 9.00 pm Wed. June 11, Woden Town Centre Library.

2. **You Create Your Own Reality** (A free introductory programme) 7.30 to 9.00 pm. Thurs. June 12, Haydon-Allen Tank, A.N.U.

3. **The Mind-Source of Bondage and Liberation.** (A special two day Intensive) 9.00 am to 5.00 pm Sun. & Mon. (public holiday) June 15-16, Woden Town Centre Library. It is necessary to register.

For further information phone 581202 (Siddha Meditation Centre, Canberra).



From time to time while giving classes in Yoga I have been aware that the practices involved are basically for urban survival. There is a little irony here because obviously we all survive in our urban existence, some of us survive quite well, but overall it seems we could survive a lot better than we are doing.

On the negative side there are the symptoms of what seems to be a mass discontent or dis-ease. Rapid evolution in the understanding of the material world has finished off the great plagues of the past. Through medical science many diseases have been eliminated but we are now faced with a new epidemic of mental and psychic illnesses and a stressful highly competitive urban lifestyle. In Australia, for example, more than half of all hospital beds, including psychiatric and non-psychiatric are occupied by sufferers of alcoholism, schizophrenia and related psychic ailments. In all the developed countries pill popping is a national pastime with sleeping pills, tranquilisers and headache tablets (as well as narcotics) being consumed in vast quantities.

Very few of us today are entirely free from mental disturbances. It seems that we have come to accept

Urban Survival Techniques

(See page 3 for times of classes)

mental imbalance as an integral part of our nature, we repress it and plod on. Mental problems can never be cured by living in material prosperity or by saying a few prayers in the morning, or by having a few beers in the evening or by watching television or by any other means of escape, including drug taking.

Generally the mental factors that cause worries and fears are unknown to most of us. The root causes of mental restlessness and its outer manifestations which are expressed everywhere in disagreement, strikes, dissatisfaction, warfare, etc. are misunderstood.

Many of us think we are relaxed most of the time, which may be true for some of us. Scientific tests show conclusively that most of us are constantly tense but unaware of it. We can confirm this for ourselves just by observing people around us. We all know people who habitually bite their nails, scratch their heads, stroke their chins, play with their hair and so on. Others chain-smoke, talk compulsively about nothing, move about restlessly and display irritability. They do these things without being aware of them, and we too can be completely unaware of our own state of tension.

Tension basically comes about through misunderstanding of our true nature. In the past we have not had access to the root causes of our problems. We did not even know they existed. There were very few methods for discovering inner conflicts and fewer still for resolving them. Self-psychotherapy was not part of our culture. No one was to blame for this, it is just that our evolution took the direction of solving outer problems rather than developing an awareness of inner problems. We have been working on the material outer environment but now it is time to work on the inner environment as well. And it is a fascinating task.

The means to self-discovery are now becoming accessible. It is no longer necessary for anyone to remain in a state of misunderstanding. The knowledge is there and in whatever state of consciousness you want to spend your life, you are welcome.

It is no longer necessary just to survive. It is no longer necessary to be entangled in day to day problems and conflicts. Problems in life are always there, they are stepping stones for one's own evolution if one's approach is right.

Yoga is the complete science of

mind. Every aspect of the human mind has been understood, every aspect of human nature is catered for within the framework of yoga. Many of the movements for self-discovering whether it is T.M. or relaxation, Zen or meditation are within the framework of yoga. The word 'yoga' means union, the way of unifying the conflicting aspects within ourselves. They may be a cultural aversion in many people's minds about yoga. As a science it is not particularly Indian or 'Eastern'. It was largely preserved in India it is true but a science is universal, not the property of any one culture. Because Einstein was a German Jew does not mean that the Theory of Relativity is German or Jewish.

So there are means to go beyond survival. There are means to expand our creative nature, to develop the ability for fuller expression of our personalities. When the tendencies like anxiety and tension are being overcome then we begin to feel a freer flow of energy and a more positive expression of that energy develops. Practise yoga, practise meditation or relaxation, but learn some of the urban survival techniques. We have to have methods, techniques to undertake the task of self-discovery.

Swami Krishnananda Saraswati.

Report on Noonkanbah demo

A crowd of 300 people gathered on the lawns outside Parliament on Wednesday (16th April) to peacefully demonstrate in support of Aboriginal Land Rights. The multitude was addressed by a series of well known speakers all adamant in their condemnation of both the Court and Federal Governments' handling of the issue.

John Dawkins, the Labor Party member for Fremantle spoke about his recent visit to the Noonkanbah Aboriginals and emphasized his belief in their fight.

Senator Bonner, the only black member of Federal Parliament drew the comparison between Aurukun and Mornington Is. issue and the current conflict in the Kimberleys. "My people are being shoddily treated," he said. Throughout the last 200 years, "Aborigines have not enjoyed equality in any sense of the word."

The rally was then addressed by Stewart West, the Shadow Minister for Aboriginal Affairs. He accused the Court Government of lies and misrepresentation. A model land rights legislation urgently need to be presented to the states.

The former Shadow Minister for Aboriginal Affairs, Senator Jim Keefe told of the research he'd initiated into the multi-national company Amax. Their motives and history were now well documented in Hansard for the benefit of future investigations. He expressed his total support for land rights and called for a massive public protest.

Stewart Harris of the Aboriginal Treaty Committee said that politicians from any party were powerless to aid the Aborigines unless there is broad public support. Further to this, the only means of guaranteeing that land rights and compensation for dispossession would not be revoked by future governments was to formally enact a

Treaty between black and white Australians.

A stirring speech by Steve Albert, Chairperson of the National Aboriginal Education Committee compared any moves by mining companies into the Kimberleys to the Russian invasion of Afghanistan. He continued "Even though I'm a 2nd Division public servant, I'm not going to shut up... the mining companies are only in it for a buck — they don't give a stuff about my culture." His home is in the Kimberleys. He speaks from his heart.

Marcia Langton then read out the following resolution:

"This meeting condemns the Western Australian Government for bringing in police to intimidate the Aboriginal people and for instructing the Western Australian Museum to consent to drilling on sacred sites at Noonkanbah thus denying the Noonkanbah community the right to consider and negotiate on the Amax mining company's proposals.

Further, we call on the Commonwealth Government to honour its responsibilities to Aboriginal people according to the spirit of the 1967 Referendum vote giving the Commonwealth Government power to intervene in State affairs where Aboriginal matters are involved. Specifically that the Commonwealth Government takes effective action to ensure that the Noonkanbah Community have the right to engage in full negotiations with the Western Australian Government and any mining company without intimidating and with sufficient time and information to consider the proposals."

— It was carried unanimously.

Congratulations to the Aboriginal Support Group for organizing the demonstration. Well done, folks.

Nick Hopkins.



Arthur Alpin (centre, ANU) with George Bell and Ivan MacPhee

THE AMNESTY INTERNATIONAL REPORT ON THE DEATH PENALTY



What does it do to a human being to take on the job of hangman? How does the doctor feel when he attends a hanging? or the priest? or the prison attendant who no longer takes meals to that particular cell?

Those are my questions. Amnesty International raised some other important issues in its report on "The Death Penalty". The report aims to stimulate thought, discussion and action throughout the world on this complex and often emotionally-charged issue.

It outlines the main arguments for retention of the death penalty as follows:

1. "For particularly reprehensible offences, death is the only fitting and adequate punishment"

2. "The death penalty acts as a deterrent"

3. "Those who commit certain grave offences must be put to death for the protection of society at large"

The abolitionists argue that:

1. "The death penalty is irreversible. Decided upon according to fallible processes of law by fallible human beings, it can be — and actually has been — inflicted upon people innocent of any crime"

2. "There is lack of convincing evidence that the death penalty has any more power to deter than — say — a long period of imprisonment. Its deterrent effect on rational offenders is highly questionable; it is even more so in the case of offenders who are mentally ill, or who are impelled by violent political motives"

3. "Execution by whatever means and for whatever offence is a cruel, inhuman and degrading punishment"

In support of the second abolitionist arguement, A.I. says:

"There is information to show that, in two neighbouring countries, or jurisdictions, one abolitionist and the other retentionist, where social and economic conditions are much alike, the murder rate tends to show similar fluctuations". (page 6)

However A.I.'s main objection to capital punishment is its cruelty, inhumanity and degradation and the fact that it contravenes the rule protecting the right to life of every human being. This rule is stated in the "International Covenant on Civil and Political Rights", adopted by the General Assembly of the United Nations on 16.12.1966. (page 20)

"Every human being has the in-

herent right to life. This right shall be protected by law. No-one shall be arbitrarily deprived of his life." (page 19)

Most of those who argue for the death penalty assume a conscientious, sober form of justice. In fact the judicial procedures in many countries may be very arbitrary and in some cases the defendant may even have to prove his own innocence. The court may be hampered by inadequate information and no psychiatric services. The atmosphere in the court may be far from the sober, calm one necessary for careful deliberation (pages 4 & 5)

Frequently the death penalty is not applied through the courts at all. Amnesty's "Declaration of Stockholm" states that, "The death penalty is increasingly taking the form of unexplained disappearances, extra-judicial executions and political murders." (preface)

The death penalty is frequently not an instrument of justice but a means of political repression.

In a cable to the Secretary of the United Nations, Amnesty International "drew attention to people in 12 countries who had been sentenced to death, executed, assassinated or found dead in the previous week. The dead included Prime Ministers of Iran and Pakistan, ten political prisoners, in Mozambique, five blacks in South Africa, five Nigerians and individuals executed in Trinidad, the Soviet Union and the United States of America. (addenda)

"Amnesty International said it also opposed political murders committed by government agencies of opposition groups. Recent victims of political murders had included:

— British member of Parliament, Airey Neave, the Conservative Party spokesman on Northern Ireland, who was assassinated by a bomb in his car...

— Salvadorean industrialist Ernesto Liebes, the Honorary Consul of Israel, killed by the guerilla organization FARN in El Salvador.

— a Guatemalan trade union leader and four other victims of assassination whose bodies were found in Guatemala on 6 April. All the bodies bore marks of torture and knife wounds."

Those who advocate the death penalty must take responsibility for the fact that it can be applied in ways such as those just mentioned and in the many other varied ways mentioned in the country-by-country descriptions in this interesting but troubling report.

Rosemary Walters.

what a farce!

One of your long-suffering *Woroni* editors was subjected to a gruelling evening of theatre when she managed to sit through the entire performance of the Chappaquidik Connection, at Bruce Hall (27th and 25th May).

For a start the play had nothing to do with that unfortunate incident involving Senator Ted Kennedy and Mary-Jo Kopechne. Could this be sensationalist, needless to say, false advertising (I'm since told by the author that he couldn't think of anything else!)

The play is called a "farce in two acts". Although it is understood that a farce generally relies on caricatures to "invite laughter" and not to be taken seriously, I felt the whole plot to be indicative of the prejudicial politics of the author of the play, the president of the Liberal Student's Society, Mr Garry Humphries.

Noona Crispa, the archtypal feminist, in overalls, cropped hair, buttons, tattoos and aggressive stance, is the villain of the story, whose drug habits inadvertently involve the ever-so respectable and boring Wrinklemeres with the police, and increases the confusion. Noona is first pitted against the over-feminine and stupid Harriet, played by Kate Graham. In a dialogue concerning rape (amongst other things).

164 women involved in a "Reclaim the Night" rally are said to have been indecently assaulted, when the electricity was cut. This is supposed to be funny.

Later in the play, Noona is pitted against the pompous, opinionated and bourgeois Dolly Wrinklemerer in a dialogue in which left-wing jargon is

thrown about with gay abandon, much to Dolly's contempt. It is amusing when the long-winded rhetoric is used back at anarcho-syndicalists and socialist feminist nihilists of the Trotskyist line, but the issues are too important to be trivialised in this manner, and without any sensitivity, as in this situation. The super-caricature of the "butchy" feminists I thought was in particular bad taste, reinforcing mythical stereotypes and certainly more extreme than the other characterisations in the play.

Without wishing to see the play as the product of a right-wing conspiracy, it is obviously the product of a poisoned right-wing pen. This includes of course, the choice of plot and characters. We see the old favourite and unoriginal — reading of the will of an eccentric, but very rich man, and the greed of the affectionate relatives who compete for the money.

Everyone spends the show marrying off everyone else, in order to get the \$200,000. Even Noona overcomes her evil ways and melts in the arms of the first man who kisses her. Clyde originally became acquainted with her, by phoning the Women's Refuge in search of a wife, which is as disgusting a concept as the out-of-town businessmen who ring up the Women's House in search of prostitutes! Noona appears in the last scene in an over-feminised bridal gown, and proud to call herself Mrs Clyde Wrinklemeres.

Well you might ask, did I find anything humorous or enjoyable about the play? Despite rumours to the contrary, I did. I found Andrew McGinley's performance as the butler, Grovel, very entertaining, he



was a superb "foile" for the other characters. The seemingly doddering mother, played by Sally Irvine, also relieved the play, with clever use of malapropisms. Vivienne Barker as Noona Crispa gave an amusing and energetic (above comments withstanding), if slightly overdone performance, although Ann-Marie Barby's portrayal of dolly was rather lacklustre and repetitive, although to be fair the character did not appear to offer much scope. The same might be said of Paisley (Andrew Knox).

The audience (perhaps because the majority were Bruce Hall residents certainly seemed to enjoy the play. I will have to remain a "humourless feminist" as I don't find mysogyny very funny. If nothing else, I suppose I could be pleased that justice triumphed in

the end as the poor, downtrodden Grovel the faithful retainer beat all the Wrinklemeres to the money and marries the voluptuous Harriet — how lucky can a man get.

However, I would advise Mr Humphries to abandon any career as a playwright, and stick to politics. He also needs a bit of consciousness-raising, as there are many social issues he obviously knows nothing about. Not only the play, but his politics stink as well.

Sandy Tiffin

Our polite requests to the Bruce Hall Repertory Society for a photograph to illustrate this review were refused.

theatre in canberra

*Words move, music moves
Only in time; but that which is living
Can only die.*

For as long as a town lacks theatre audiences, it lacks a theatre. A performance which passes unwitnessed need never have occurred, for effectively it does not exist.

The fact that the Canberra Theatre can often pull a crowd may well indicate that people of even the most middle-class town want theatre to become part of their lives. But while such theatres may serve a valid function, there is a constant danger that they do more to puff the egos of the burghers than to answer the fundamental needs of the town. In this kind of theatre, even the most vigorous performance is habitually reduced to a 'night out', an over-priced evening of dutiful Culture. The theatre it encourages is all too often polite and dull.

The University is one of the sources from which a vigorous theatre — a theatre of audience, a theatre of witness — should arise. Of course, the work is well under way; there is an extraordinary number of groups active on campus at the moment. But University theatre has still to see the day when it attracts large and committed audiences, has still to generate a milieu in which the theatre spaces are in constant and challenging use. We will know that we are getting there when theatre reviews have claimed, by sheer force of interest, a large and indispensable place in *Woroni*, and our theatre has become part of the life of the city.

My own belief is that theatre's chief characteristic is that — at its best — it invigorates and challenges the centres of movement, thought and feeling in each individual. To those creating and



The only realistic social philosophies — be they conservative or radical — are those which speculate on the kinds of structural change which might reasonably be sought. A humane world-view cannot but celebrate the inevitability of that change which is our potential for growth and deliverance.

We have first, then, to overcome the social fear of change itself. It is in defining a truly contemporary Australian theatre, one of the fundamental dynamics through which theatre asserts this challenge is its persistent celebration of change.

Because we are creatures born into history, change is the very medium of our condition. Opposition to change is a doctrine which can function creatively in no known world. If we are to survive, it is critical that that fear of change, that longing for an impossible 'security', which shores up the anachronisms of the past be overcome.

theatre that we find a means to transform this fear into challenge.

Since the circles of the campfire, it has been theatre in which the evolving architecture or change has been momentarily arrested and confronted . . . before, like performance itself, it was gathered away into the structure of the past. It is here, as observer-participants, that we are met with new and challenging states of being: we confront the valuable and the terrifying possibilities of our human condition.

In great theatre (one might think of *Oedipus Rex*, *Lear*, *Godot*, *Stretch of the Imagination* or *Marat-Sade*) a recognisable reality is so abstracted that human possibilities are expressed as rich and strange. Indeed, the theatrical canvas has always been painted with patterns of transition and resistance to transition.

In *Godot*, the exchange of the certainties of time and space for random discontinuity is a testing ground in which the implicit but rejected existential freedom of the individual confronts the brute facticity of Beckett's wasteland.

Antony and Cleopatra enacts the passion of the would-be triple pillar of the world transformed.

Both *Hippolytos*, and the plays of Chekhov create worlds in which the principal personalities live deludedly aloof from change and are destroyed by their inability to recognise their own present.

Well, if this kind of discussion seems far removed from the dizzy world of entertainment, then it is intentionally so. For, save the occasional extravaganza in the style of *Blokkbuster* or *Flowers* or good-natured frolics with nostalgia,

the role of theatre as a place of entertainment is well and truly dead. If theatre seeks to entertain then audiences will stay away, recognising rightly that the new modes of cinema and television have made the entertainment function of theatre obsolete. However theatre has dimensions outside those of television or film. Like music and mountain-climbing, it is a life experience uniquely alive to the moment in which it is created, uniquely the product of its own confrontation with the instant. It is uniquely empowered to exhilarate.

It is always possible to bolster up dead theatre with massive subsidies. But if theatre is to live, if it is to matter in the ways I have suggested, then it must relocate the contemporaneity of its great plays and expand the possibilities of its physical vocabulary with the kind of experiment and courage that will confront and engage the people of its own age.

Obviously enough, such a confrontation cannot occur without the active participation of actors and audience. From Vaudeville to Stratford, there was never a great performance given to an empty house. The great night is always the night on which the place is packed to capacity. It is only then that the interchange between space and play, audience and cast is total. It is only then that we reach the exhilaration of that high plateau where excellence is experienced and on which lives are imperceptibly changed.

Michael Cathcart.

Michael Cathcart will be holding auditions for National University Theatre Experiments' production of *The Tempest*. Details will be announced shortly.

peter brooks and experimental theatre

"In the theatre there is no stopping place, no sudden final solution in which the atom is exploded. The moment anything stands still it dies, and every answer begs a new question." (Peter Brook)

During March and April Peter Brook and his Paris-based company, "La Centre International de Creations Theatrales" (CICT) have been performing four of their productions to audiences at the Adelaide Arts Festival, in Melbourne and in Sydney. I am writing this review two weeks after Brook and his company have returned home, because I feel it is important to attempt to communicate to the reader what was communicated to me, the viewer.

First of all a brief description of this company and their work. The company was set up in 1970 and consisted of a group of international actors, authors and musicians, who set about the task of creation and research:

"Theatre research is not simply discussion: it is made out of living raw material of drama and it becomes sterile if it is not based on communication between people" (P. Brook).

The first work that the group did was with the poet Ted Hughes. Together they were attempting to find a universal language, and the produce of this work was a piece called "orghast", which was performed at Persepolis. In 1972-73 the group toured through Africa stopping off at small villages, laying down a red carpet and performing pieces which were often improvised on the spot (i.e. they had no script and had no action planned though often they were given the beginnings of a plot). Through this journey, or search (as they saw it) they experienced moments of real success, however they also experienced many moments of utter failure. This tour put everyone through enormous strain and required total com-



"LOS" is an African farce with a rural setting.

mitment from the actors.

The one important fact that underlies Brook's work is that theatre, like all forms of study, cannot move ahead without research. To Brook research means "the search for processes, combinations, causes and effects hitherto unknown" (programme notes).

This research takes place primarily through the workshop.

The first production I saw was "The Ik", which was based around the book called "The Mountain People", by anthropologist Colin Turnbull.

"The Ik" was a very moving and powerful piece of theatre, it was like a sheet of glass through which could be seen so much. The actors were working on an unusual level where one image could have a myriad of meanings; for example the fumbling of a teacup by the gawky, uneasy anthropologist Turnbull (played by Andreas Katsulas). At one level you could hold Turnbull in contempt — this uncoordinated pro-

duct of our western culture imposing himself on the Ik. Yet on another level you could feel such compassion watching this person attempting to understand these people so alien to him as they looked on in curiosity at his teacup. Perhaps deeper one could see themselves painted in Turnbull's character. Incidentally when Turnbull first saw this production: "he found the re-enactment of some of his more horrifying experiences almost unendurable and had to force himself to stay in the theatre" (programme notes).

"The Ik" also went beyond the traditional stage area (an area which most Australian performers unfortunately seemed glued onto). The audiences represented the sacred mountain which was often ascended and descended throughout the show. Ironically we were the mountain which kept the 'Ik' in their poverty-ridden situation, a situation which Turnbull as well as most of us found it hard to understand

— why a people would starve to be able to look on this desolate but sacred mountain.

The next two pieces 'L'Os' and 'Ubu' were performed in the next night. Both were performed in French with English lines put in where the actors considered their actions needed explaining. They depended very much on audience reaction, and actors weaved their way through the plot bouncing off this reaction. The two plays satirised greed and hypocrisy. 'L'os' was about a man named Morham (Malick Bowens) who lives in a very poor village and who remembers his friend in the village next door, is in debt to him. He ends up obtaining a cow from his friend, as repayment, and would rather go through sacrificing his own life than to share the cow, as was customary in the village.

'Ubu' is about Mere and Pere Ubu, who plot and are successful at overtaking the Polish throne. Once in power, however, they turn out to be no better than their cruel and autocratic predecessors. During this piece the actors would often turn to the audience for support. For example Mere Ubu (Miriam Goldschmidt) had to borrow someone's glasses to be able to read a letter or, at another point, had to bury herself through someone's legs to be able to find a hidden treasure.

Throughout both these performances there was a constant life and element of surprise. The humour (black as it often was) was so intense because the actors were very much in tune with the audience.

"Conference of the Birds" was a piece which was in a very much earlier stage of development than were the others.

(continued on page 24)

'kim' premiers

A new play by Canberra actor/playwright Ned Manning will open at the ANU Arts Centre on Wednesday June 25. Manning's first play, "Us or Them", was performed at Childers St. in 1977. An outstanding success "Us or Them" dealt with conflicts within the secondary school system. His new work looks at conflicts within an urban middle class family.

"Kim" is a naturalistic drama in the David Williamson and early Alex Bugo mould. Using the suburban home, the playwright identifies modern problems in a naturalistic setting. All the action occurs in the living room and the five characters are seen in the context of middle class society. Manning has gone for a much more economical structure. In "Us or Them", he had eighteen characters and four scene changes, which although effective in production created insurmountable obstacles when he attempted to have it performed elsewhere.

Significantly, four of the five characters in "Kim" are women. The central character, Kim, is seen confronting some of the problems which face a sixteen year old girl today. She finds it difficult to communicate with her mother. She has a close relationship with her girlfriend, which is threatened during the course of the play. Kim's world is

very different to that of her parents. Mum and Dad are secure in the naive belief that, with the TV droning away, all is well and their daughter is as they perceive her. When they discover she is in fact very different, they find this extremely hard to cope with.

As in "Us or Them", Manning has aimed his work at a younger audience than is normally associated with traditional theatre. College and University students should find "Kim" accessible both physically and mentally. The company producing the play, Peppercorn Productions, has emphasised the need to make theatre a more universal activity. Rehearsals have been made public and ticket prices kept to a minimum. There is no point, they believe, in producing theatre which people cannot afford to patronise.

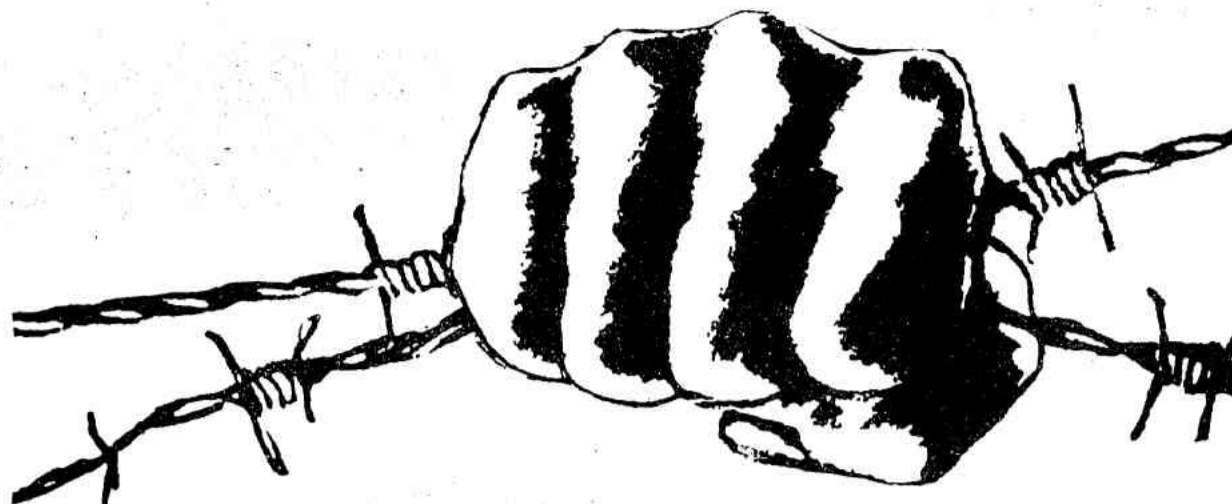
Five of the company of ten are unemployed. Four have worked, or are working, in professional theatre. There is no doubt that the company's approach has been influenced by their common belief in a less elitist type of entertainment. This local production of a local play should be stimulating and exciting. Peppercorn are hoping you will share the experience with them.

KIM ANU ARTS CENTRE, June 25, 26, 27, 28, July 2, 3, 4, 5. Tickets available at door and Arts Centre. \$4 Adults, \$2 Students, Unemployed, Pensioners.



PEPPERCORN PRODUCTIONS — COMPANY:

Left to Right: Rod Wilson (Director); Bronwyn Bancroft (Designer, Sandy); Joan Murray (Mum), Kerrie Deane (Kim), Brian O'Brien (Dad), Jo Chappell (Stage Manager), Anne-Louise Jeffries (Denise), Ned Manning (Playwright).
Absent: Wally Bancroft, Neale Krane, Steve Elliot (Crew).



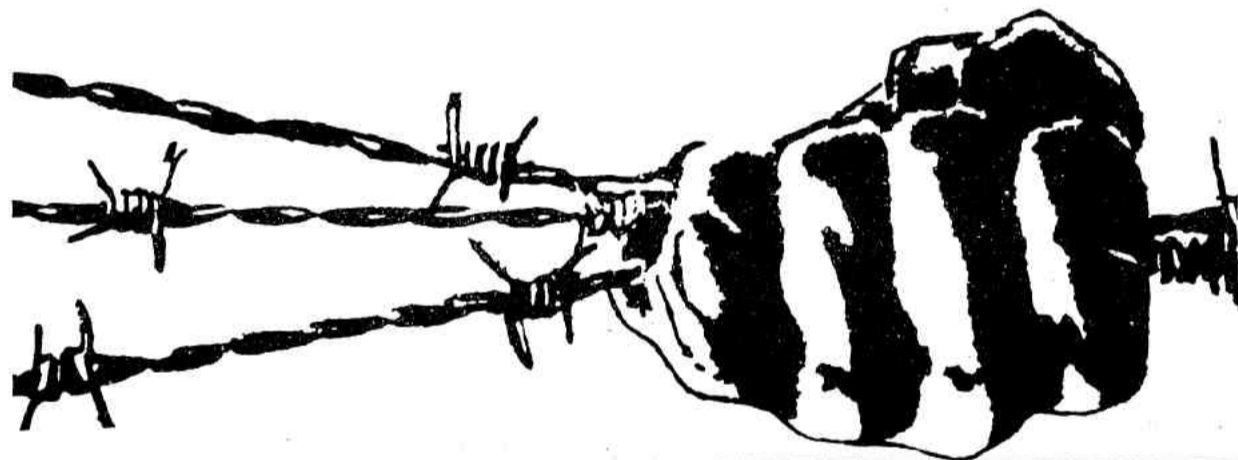
Tuesday, June 10th
7.30 p.m. "The Dead Are Not Silent"
The Copeland Theatre - Kingsley St.
Australian National University

Isabel Letelier will introduce the film.

..... Two women tell their story - with dignity, without haste - and their personal fate becomes ever closer entwined with the national fate of Chile. Isabel Letelier and Moy Tohá were the wives of two Defense Ministers of the Popular Unity.

They became widows as a belated result of the fascist coup - because their husbands knew too much.

The life and death of Letelier and Tohá serve as an entry point into the military mind of present day Chile. A Chile led by men who are prime examples of the unity between politics and morals: the baser the cause, the baser are its representatives.



Peter Brooks ... from page 23

The story was taken from an ancient Persian Myth. Unlike the others it used a more traditional form of lighting where the audience sat in darkness and only the stage area was lit. The story, briefly, is about a flock of birds who were having a hard time and were convinced by the Hoopoe to take a long and treacherous journey in search of the Simorg (the real king of the birds). When they reached the end of this journey, many years later, with many dead on the way, they were told that they should look within themselves for the answers, the Simorg is merely a mirror inside (sound familiar?) The beautiful materials and puppets of the birds, the use of the voices in unison and the use of the rods were stunning however they were marred by the fact that the Hoopoe, the narrator (Bob Floyd) was not really in tune with the rest of the group. I feel that the Hoopoe bird (traditionally a female bird) should have been played by one of the women in the company both of whom were two of the strongest actors. Sadly the issues of sexism has not deeply affected this company's work.

Underlying the work of all these pieces was the workshop. A workshop in this form of theatre can be briefly described as a setup situation where the actors, as actors, are given a problem and must try to find some solutions which may then evolve into the production. For example "Conference of the Birds" was about a search, an endless search through enormous hardship. In this case the company may have set up many workshops to explore how a search of this nature affects one. Through this they may have discovered certain essences and certain images which clearly represent this search and these may then form a base around which the production is moulded. It is important to emphasize that although this may sound like a very superficial way to experience 'a feeling' in actuality it is not and the power of the workshop lies in the very fact that it does allow an actor to transcend their normal being. The ability to workshop is a skill and as one works more through this process it allows one to build up ways of going deeply into the exploration and then to be able to surface again after the workshop is over. So the workshop allows the actor to understand the

piece that they are doing at an emotional as well as an intellectual level.

To now digress from Brook and the CICT's work and draw your attention closer to home. This kind of theatre is extremely rare in Australia, however, I feel it is important and it is only through an extension of our limited and narrow-minded definition of theatre that we effectively can move people and create change. "Experimental theatre" (for want of a better word) is seen in our country as a risk and a wank. I would argue however that it is about time the Arts in Australia grew up and it will not be until groups performing in different ways from "mainstream theatre" are recognised and properly subsidized that theatre will be made available for the people and be given the seriousness and proper place in our society that it deserves.

Jo Flaming.

References for those interested:
John Heilpurn, "Conference of the Birds" (Penguin \$4.95)
Peter Brook, "The Empty Space" (both available from Smith's 'Alternative' Bookshop)

"More Power Than We Know": The People's Movement Toward Democracy", Anchor Books, New York, 1979, written by Dave Dellinger.

Reviewed by David Hopkins.

"Under normal circumstances the criminal courts probe and punish violations of law and order by its victims. They rarely concern themselves with the possible criminality of the law itself or the violence of the institutions sanctioned and protected by the law." (page 262)

"How is it possible for a judge whose children have never been bitten by rats or bedbugs to preside over the trial of a Black Panther who is accused of having used the wrong methods for liberating black children from the poverty and crime of the ghetto? Who decides which are the right methods: the people who drag interest, dividends, and profits from real estate, banks, factories, and stores in the ghetto, or the people who are forced to live there?" (page 263).

"Law is . . . the rationalisation of force, coercion and murder for one class as one of the means by which obedience is exacted, and the condemnation of the same means when used by other classes for their liberation." (quoted on page 274).

"If we are opposed to armed struggle as an illusory and destructive method of attempted liberation, as I am, by what other methods and with how much seriousness are we going to try to do away with a society that considers it legal for bankers to take millions of dollars from poor slum-dwellers through property transactions, new construction, sale, rent, interest, and profits but jails those who fight back, whether individually through welfare frauds and robbery, or collectively through political movements that violate the laws? The persons who rob from a bank can be shot, or if captured alive can be condemned to years in prison, but the persons who rob through banks are enabled to throw their weight around in ways that would make a feudal baron envious. They can determine which candidates for office will have sufficient funds to wage a successful campaign. Like several Rockefeller and Kennedys, they may even become the candidate and the apparent "popular choice". They can influence legislators and judges, and receive appointment to high office or to policy-making civic boards. They can use some of their stolen money to set up tax-exempt foundations, which often play a more decisive role in determining public policy and implementation of the law than either elected officials or the courts. They can serve as trustees of both private and state universities and influence them to boycott professors who condemn capitalism or who oppose research contracts in counterinsurgency warfare. They can buy a string of newspapers and radio and television stations and see that the news is filtered to the public in accord with their private standards of public policy, which may include campaigns against "coddling" criminals. By their ownership of the media they can decide which members of the movement get favourable publicity. They can decide which movement activities are sympathetically reported and which caricatured and condemned, which aspirants for office have their names and faces constantly in public view; an absolute precondition for a successful campaign. In these and other ways they can exercise grossly undemocratic influence on both the Establishment and the forces that oppose it." (pages 274-6).

MUSIC



TAJ MAHAL
**"They cuss on us and spit on us
 ...yet they luurve our music."**

Appearing at:
 A.N.U. REFECTORY
 TUESDAY JUNE 17th
 Admission:
 MEMBERS - \$4
 NON-MEMBERS - \$6

Articles about Taj Mahal often call him a 'musicologist', referring to his devotion to diverse ethnic musics. For at least half of his fifteen year recording career he was labelled as a blues artist, a pigeon hole that rarely gets much of a major record company's support. But enough people bought the albums for him to make ten between '67 and '76. With the last of these, *Satisfied'n'Tickled Too*, Taj was branching out in too many directions for the record company. He moved from CBS to another major, Warner Bros: after another three albums, the same problem of understanding developed. Taj was getting too 'experimental' to be marketed as folk or blues, nor could he be promoted in the straight rock area. He decided to switch to a small independent, Crystal Clear Records, and just contract album-by-album, trusting that his staunch fans round the world would search a bit harder and overcome any distribution problems. It seems there are enough of them in Australia to try another tour, and this time to bring his regular group, the International Rhythm Band, most of whom have played on his albums over the last few years. In a pre-tour phone chat, Taj spoke of keeping his fingers crossed about the Oz sound crew. An integral part of the band's sound are the steel drums of Robert Greenidge, and since this fabulous instrument has only been in existence for about thirty years and, until recently, rarely found outside the Carribean, few people down under will have had any experience in mixing them. "God, I'll be in tears if it doesn't go right; or else I'll be a raving madman...

but the credibility of your technical people down there is really good - believe me, that last tour was the best one that I've ever been on in the world. I mean the people up here, (*in the good ol' USA*), I hate to put them down, but some of them are such turkeys." Do you see the Australian music scene as fairly similar to the States? "It's similar to America a few years back. It's like it's in the Eighties but the enthusiasm is more like the Fifties." According to Mi-Sex and other recent visitors, it's just the reverse, with American mainstream taste being several years behind Oz: but no matter, Taj reckons we're very healthy and open. We talk about how his own taste was formed. Unlike the older generation of bluesmen, learning the blues in the ghettos of Chicago and the South, Taj, who was born in 1942, grew up in Massachusetts, the son of a jazz musician and composer. (The family name is Fredericks - Taj Mahal is a nom de stage.) "Jazz... West Indian music (*the family originally came from the Dutch Antilles*), a little bit of African music, Latin, and black American gospel. And classical music also. When I first heard blues, it was from people like Count Basie, or Louis Jordan, Eddie 'Cleanhead' Vincent... y'know, more the sophisticated, cabaret style." By the time he was getting into the "dirty, gut-bucket Muddy Waters stuff," so were the whites, who turned it into rock'n'roll. "I just heard something, like, *You Ain't Nothing But A Hound Dog*, with Big Momma Thorton, then along came Elvis Presley and covered it. "My perspective on it was 'God! How come they're always rippin' off the black people? They don't like us, they stick us down in these funky ghettos, and they cuss us and curse us, and spit on us and stomp on us, and miscengenate our line... yet they luurve our music, got to have that music... and they want that mammy to nurse their kids and all that'... I say 'Wait a minute, you people' (*laughter whistling and popping down the phone line*) - you seriously need to go and see Sigmund Freud, stop for a moment and get your brains cleaned out." "So I decided, as a black artist, I was going to study what made the black

artist so vulnerable: I mean, it just amazed me - how could he put out such good energy, and mean so much spiritually... and be so ripped off. So what I'm primarily trying to get together, is to be a successful black musician, but also to be a historian, and a musicologist, and also play the music live. "Last year, man, we were in Africa for fifty two dates, and that was exciting 'cause I got to tie up all the loose ends in my head with the instruments and sounds. I found my people; I found my name." It's been a long road - and initially Taj wasn't even sure about being a professional musician. But after graduating from uni with a degree in Animal Husbandry, he moved to California, and eventually, (in '66), formed a band with Ry Cooder and Jesse Davis called the Rising Sons. They all went on to have fairly notable careers, though gaining a lot more respect than record sales. Taj has always been scrupulous about sharing that respect when he performs other people's material, even when he's substantially re-written it, and more important, making sure they get a full share of the royalties. "That's why I liked covering some of the blues tunes, so's some of the older cats get a chance at a few thousand dollars." While many will be glad to hear Taj is still doing old favourites like *Corrina, Freight Train, Fishin' Blues* and *Nobody's Business But My Own*, the presence of the band may enable him to stretch out with some of the more intricate material from the later albums. This doesn't mean 'obscure', but rather the blending of the whole band's experience of black music - "We play experimental, progressive Afro-sounds", says Taj, covering all bases. Even though he's no longer with a major company, Taj is confident that somehow his new record, *Direct And Live*, is going to do alright. "I mean, we know there's got to be a million people in the world who want to hear us." I say I'm looking forward to it myself: Taj says goodbye with some amazing gibberish that he swears is an Australian accent. "I love the way you people talk: it's like psychedelic Cockney." Greg Taylor

Reprinted from RAM, June 13, 1980 with permission.

activities

ANU UNION

Friday Nights - 4.30 to 6.30
 9 to 12

Folk, Blues, Jazz Orientated material

Saturday Nights - Local Rock Orientated material

Tuesday 17 Taj Mahal and the International Rhythm Band
 Supported Stockley See Band

Thursday 19 Gary & Vera Aspey at The Arts Centre

ANU ARTS CENTRE

11 - 14 June Performances of *INNER VOICES* by Louis Nowra
 Contact 52 7911

15 June Lecture/demonstration (HRC Conference) Evening.
 Enquiries x 2738
 Venue: Studio 1

19 June UNION FOLK CONCERT
 Greg & Vera Aspey
 Contact x 2386
 Venue: Theatre

21 June 2 X X CONCERT 'VIXEN'
 Contact x 4512
 Venue: Theatre

25-29 June PEPPERCORN PRODUCTIONS
 'Kim' by Ned Manning
 1-5 July Contact 47 7065
 Venue: Theatre

ANU FILM GROUP

FRIDAY 13th HORROR FILMS

- 8.00 THE HUNCHBACK OF NOTRE DAME
- 10.10 KING KONG
- 11.50 BREAK - HOT FOOD AND DRINKS ON SALE
- 12.20 ARSENIC AND OLD LACE
- 2.25 THE PHANTOM OF THE OPERA
- 4.05 BREAK
- 4.15 FRANKENSTEIN
- 5.30 COUNT YORGA VAMPIRE
- 7.00 FINISH

DONATION \$2.00 FOR MEMBERS AND NON-MEMBERS FRIDAY 13th JUNE
 COOMBS THEATRE

REVOLUTION

"Strategy for a Living Revolution"
by George Lakey, Grossman
Publishers, New York, 1973.

I urge all people interested in movements for social change to read this powerful book. Lakey outlines his own experiences as a 'movement activist' from the civil rights struggle in America in the 1950s, through protests against the Vietnam War, to the widely based 'Movement for a New Society' which seeks to combine practical training in skills, political activism and care for the individual people involved. This last movement, centred at the Life Center at Philadelphia, is of particular interest to people who after years of effort either alone or with others to change 'the system' now feel either disillusioned, powerless or alienated. With his feet firmly on the ground, Lakey describes how people are 'living the revolution' now and I find it inspiring.

The chapter titles give a broad idea of Lakey's strategy: 'Why Revolution?' 'Power to Force Change', 'Cultural Preparation', 'Building Organizational Strength', 'Propaganda of the Deed', 'Political and Economic Non-cooperation', 'Intervention and Parallel Institutions', 'The World in Revolution', 'Making a Decision'. There are examples from all kinds of movements for change which reinforce the reality that the power of Repression is not as unassailable as is sometimes feared. Time and again Lakey describes strategies of non-violent (but not passive) action which encouraged more people to work for change and which reduced the effectiveness of those trying to maintain a status quo.

Australian readers will be able to add their own examples and will, I believe, find the international perspective valuable.

Highly Recommended,
David Hopkins,

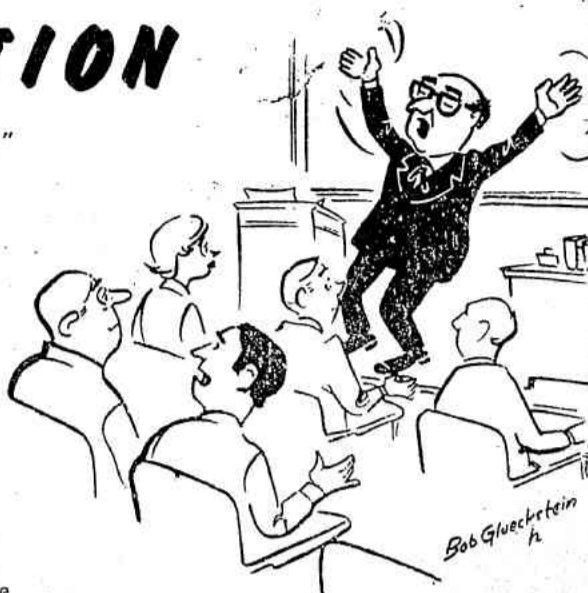
TEACHING

"Teaching as a Subversive Activity"
by N. Postman and C. Weingartner,
Penguin, 1971.

This is not a new book (written in 1968) but it is well worth reading for anyone who is still interested in learning. I say 'still' because after years of compulsory schooling many of us have come to equate learning with Formal Education which is rarely regarded with enthusiasm by the 'consumers' of the system. This book is, as the title suggests, subversive because it rejects conventional approaches to schooling based on the 'teaching' of set curricula and offers a workable alternative.

The authors emphasise that teaching and learning are not necessarily related, and in fact that most learning about life takes place outside the classroom. They discuss in detail how learning does take place and contrast this with the notion of 'curricula' or set patterns from outside the learning situation. They advocate an enquiry method of learning based on people (students) asking and learning how to answer questions which seem important to them. The role of teacher becomes more of a facilitator, clarifying communication, challenging assumptions and aiding enquiries.

The philosophy of this approach is that people need to develop effective ways of understanding and evaluating the many changes that face society in the years ahead. Practical examples of



"Seems a shame we can't harness all that energy for some useful purpose."

the enquiry method are presented and there is a chapter specially for teachers entitled 'So What Do You Do Now?' Recommended.

David Hopkins,

DRUGS

DRUGS AND MINORITY OPPRESSION,
by John Helmer, Seabury Press,
N.Y., N.Y., 1975.

Are you a white middle-class person who dabbles or occasionally revels in illegal drugs? If so, you might be feeling tired and even annoyed at the constant possibility of running foul of the law. "What right does anybody, or institution have to slap a charge on me for something they choose to define as criminal?" you might huff and puff. The fact is that if you do get busted it will probably be accidental. The anti-drug laws weren't designed to cause you any inconvenience. Keep your nose clean next time and you won't find yourself on the wrong side of the class battle lines.

One can gain this knowledge and reassurance from John Helmer's book, *Drugs and Minority Oppression*. A revealing and detailed piece of research, it convincingly analyses the mythology of narcotics in the U.S., its development and maintenance. The book emphasises the role of the economy in bringing pressure to bear on drug "offenders".

Helmer clearly states and re-states his thesis that class conflict is the root cause of the criminalization of narcotics and marijuana. He argues that narcotics mythology has not been consciously generated by the key individuals involved in anti-drug crusades over the past century.

The myths and lies originate in much broader social, political and economic forces. These wider issues have been responsible in a very depersonalized and almost unassailable manner for the repressive anti-drug legislations. The drug "problem" is seen as a convenient tool for maintaining class inequality.

In order to support and expand these ideas, Helmer describes the various periods of intense anti-drug crusading as they related to the concurrent oppression of particular minorities. First up for discussion is the situation of the Chinese in California in the 2nd part of the 19th century. By way of historical background, Helmer delights in revealing the role of the British in peddling massive quantities of opium to China.

International opium traders also supplied the drug wholesale to California in the late 1870's. As Helmer lucidly shows, the supply of opium preceeded the demand created by the Chinese merchants.

Helmer details the economic conditions which existed at the time including the crucial recurring concept of a split labour market. Briefly, this involves a price differential between two groups in the same occupation. That one group, for instance the Chinese, find themselves at the lower paid position in the split labour market is not necessarily a function of their ethnicity. Rather it reflects the poor resources and different motivations with which they entered the work force.

The split labour market operating in California kept the Chinese worker dependent upon the wealthier Chinese for employment. Their wages began to be paid in part with opium. Thus opium within the West Coast Chinese community functioned to supply Chinese merchants with cheap docile workers. It was a system of class oppression wholly contained within ethnic boundaries.

Anti-Chinese agitation grew as economic conditions deteriorated in the 1870's. As part of this trend a very nebulous and shaky image of opium began to gain popularity. It was thought to be intrinsically related to dirty living conditions, vice and other xenophobic ascriptions. The classic theory of contagion was evoked to rationalize various city ordinances banning opium smoking in California.

These handy pieces of legislation facilitated and legitimized harassment of the Chinese. As a response to economic depression, the anti-opium crusade effectively aided the identification of the Chinese as the root cause. Thus the bone was prevented from being pointed at the economic system itself.

Moving into the 20th century Helmer case studies two other ethnic minorities, the blacks and the Mexicans, documenting their suppression by anti-drug laws. Between 1905 and 1920 the push for the prohibition of narcotics introduced vital components of the mythology which persist today. Refreshingly blunt, Helmer writes of the "concoction of myths which, in this instance, is the sociological term for lies and deception which took many sincere people in." (p.34).

In the process of generating the stereotype of the drug-crazed, shiftily black rapist/murderer inevitable hypocrisies abounded. Morphinism was quite common amongst the upper class. Consequently Dr Lambert A.M.A. president in 1921 announced:

"that the heroin addict is of an inferior personality compared with

the morphinist . . . morphine is the drug of the stronger personality. The social and public health problems of the narcotic drug question are practically confined to the addicts of heroin and cocaine. . . . The problems of morphine addicts belong more to general medicine and are more easily solved and show no tendency to become a social menace." (p.39).

World War I had a crucial effect on narcotics legislation at the time. As white working class men in the North left to serve in the war, their places were filled with black labour recruited from the south. When the whites returned to find the blacks competing successfully for their old jobs racial antagonism grew. In such a climate of hostility increasing numbers of courts utilized and broadened the scope of anti-narcotics legislation to the direct disadvantage of the black 'offenders' who the police were hauling in. Again, the economic or class basis of oppression.

However it is almost as though Helmer believes that given the situation of "classless society" there would be no basis for ethnic antagonism. He neglects the role of human psychology in the identification of outsiders — perhaps the most central tenet of group solidarity. Choosing to ignore this technique of social cohesion he concentrates too heavily on the recurring inequalities of the economic system which no doubt precipitated the anti-drug laws. Perhaps Helmer could have explained the stake that a certain class of people have in maintaining psychological conditioning which fosters fear of the alien, the unknown. In a highly competitive individualistic society it is quite functional to have a labour force comprising distrustful and uncompassionate people.

Throughout the study use is made of distorted data derived from police records of arrests. [Police will obviously concentrate on working class populations, especially those with visible ethnic differences.] Nowhere does Helmer acknowledge the component in the creation of myths about 'drug-riddled' populations, let alone recognize its bias in the data.

To conclude, I would argue that Helmer's academic interest in fitting all the evidence into one disciplining framework necessarily excludes other useful angles. However 100 percent open-mindedness is quite conceivably impossible. It is certainly an impractical stance to take in books which in order to sell must not strike the reader as anything but coherent in theoretical approach. *Drugs and Minority Oppression* is well worth reading even if you do not yourself partake of the said evils.

Nick Hopkins,



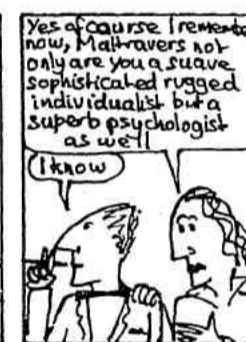
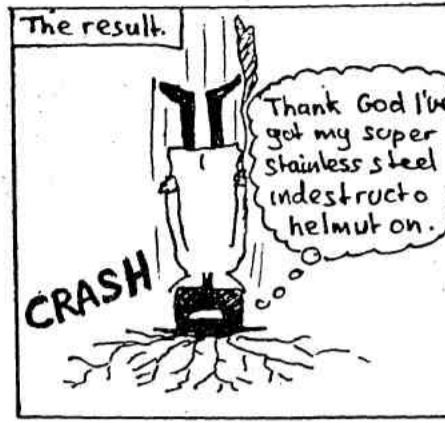
The Nolan Kelly AFFAIR

THE ADVENTURES
of
Henry Maltrovers
"rugged individualist"

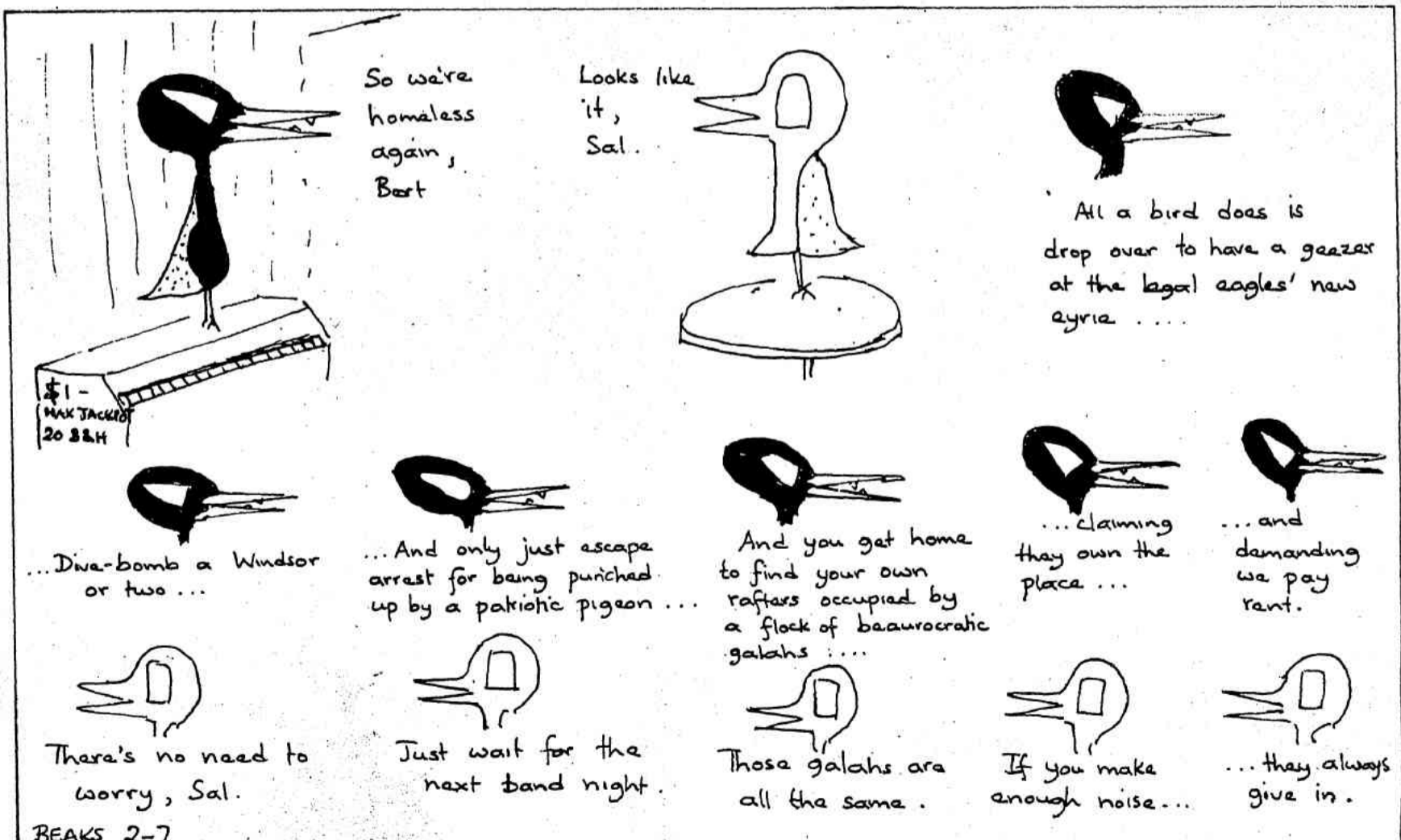
THE NOLAN KELLY AFFAIR.
PART II



Last week, our vicious villain, Nolan Kelly, made his second attempt at Maltrovers' life, but was foiled when Maltrovers inadvertently burst his bubble! Read on.....



BEAKS



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... and THIS is what "my husband and I" want done with Anarchists

Queen Elizabeth at High Court Opening